

THE CATHOLIC EDUCATOR



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Contributors to This Issue

Brother H. Gerardus, F.S.C.

Brother Gerardus gives an insight into the training of the young Christian Brother.

Sister M. Gervase, S.S.J.

Sister Gervase will be recalled for her many past contributions.

William Barry, O.B.E., LL.D.

Doctor Barry is former president of the Educational Institute of Scotland, and former rector of St. Ninian's R.C. High School.

Sister Mary Clare, M.H.S.H.

Sister Mary Clare teaches Christian doctrine, trains lay catechists, and supervises Confraternity classes in the Diocese of San Juan. She has had specialized training for the teaching of religion.

J. Vincent Higginson, B.Mus., M.A.

Mr. Higginson, managing editor of *The Catholic Chormaster*, was engaged in research on another topic when he came across material on *The Catholic Ladder*. He thought it would interest our readers because it shows our missionaries have been keenly aware of the value of audio-visual methods in their work. He has taught in various high schools, at the Pius X School of Music, and at New York University. He is organist and choirmaster at Blessed Sacrament Church, New York, and he teaches music in its high school.

Sister Mary Henrietta, O.S.M.

Sister Mary Henrietta teaches Latin in junior high. Eighth grade teacher for many years, she also has taught English in high school. She is pursuing graduate studies in English at the University of Detroit. Sister has contributed to *The Servite*, and *The Faculty Advisor*.

Sister M. Charles Borromeo, I.H.M.

Sister Charles Borromeo draws on her experience with seventh and eight graders for her article.

Sister M. Rosaire, O.S.U.

Sister M. Rosaire in her sixteen years of teaching has taught in each of the eight grades of parochial schools. She is studying for an M.A. at Creighton University.

Sister Mary Esta, C.S.J.

Sister Mary Esta was introduced to our readers in September 1951. She gives us another of her "how-to-do-it" articles.

Miss Josephine Treuschler

Miss Treuschler is in her third year of teaching third grade public school children. She is studying education in the graduate division of Johns Hopkins University.

THE CATHOLIC EDUCATOR

The Dictionary Is A Friend

Monsignor Paul E. Campbell, *Editor*

THE dictionary habit is a valuable asset to the pupil, in school and throughout life. In the opinion of Dr. Suzzallo, training children to a competent and ready use of the dictionary and fixing the habit of consulting it, is one of the main duties that the school can perform for the student. Authorities differ somewhat regarding the first point of contact of the elementary school child with the dictionary. Some advocate preparatory training for its use in the second semester of the first grade. If the ideal of this training is nothing higher than an acquaintance with the letters of the alphabet, in sequence and out of sequence, we may concede that this goal is attainable and usually achieved. Of late years methods of teaching reading have not stressed the teaching of the alphabet as heretofore. On the other hand, some modern methods call for the teaching of the more important diacritical marks in first grade reading. In the second and third grades the pupil's command of the alphabet becomes automatic, and he is made familiar with the simpler problems of syllabication, accent, and the alphabetical arrangement of words. As he nears the end of the third grade and gains a mastery of the mechanics of reading, he finds it easy to comprehend simple definitions presented by the teacher; he can grasp the relationship of synonyms and antonyms of a given word.

When the pupil reaches the fourth grade, he is ready for a formal introduction to the dictionary. His first formal contact with this formidable book should be made a pleasant one; if he is introduced properly to this treasure house of words, he will come to enjoy the dictionary and readily form a habit of using it. Gradually he expands a conception of alphabetical order into a conception of dictionary order, an order used in filing directories and all books of reference. It gives him a sense of achievement to locate words readily in his school dictionary, and he notes with delight that this friend supplies him with accurate information on the spelling, the pronunciation, and the meaning of words. Soon he is convinced that words themselves are very valuable tools and that his dictionary is his tool chest. He begins to distinguish among the several meanings that the elementary dictionary may present of a given word, and thus increases his functional vocabulary. The teacher finds him eager to gain an understanding of accent and syllabica-

tion. Even the backward pupil is thrilled with a great measure of success in learning to use the key-line, and the phonetic respelling of words in determining pronunciations has great appeal to him. The formation of plurals and the correct use of capital letters are no longer mysteries to him.

The habit of using the dictionary deserves emphasis as an indispensable part of the pupil's language training. By the end of the sixth grade, the dictionary habit should be well ingrained and lead the pupil to consult this authority in all questions of spelling or syllabication. At about this time pupils may begin to use the large dictionary; they are at least ready for an explanation of the order and arrangement of material in the unabridged. If allowed to browse a little in the larger book, they may find in it much information not contained in their own dictionary. It remains best for them to use the smaller book exclusively for definitions; the many complicated denitions in the unabridged are beyond the comprehension of the children of this grade. In the study of definitions they must be able to distinguish the parts of speech. The solving of crossword puzzles enables pupils, even forces them in some measure, to distinguish one part of speech from another. It is best to begin with words used as one part of speech only and having but one meaning. Later, words with two, three, four or more meanings may be introduced. Consultation of the dictionary is not restricted to the formal lesson in language. The teacher of geography, history, arithmetic, and other subjects well may insist that the dictionary be called into service for the solution of every doubt regarding the exact meaning of a word in the textbook. When every word in the assignment becomes meaningful, the pupil masters his work easily.

We have presupposed an ideal situation, namely, that every pupil at the beginning of the fourth or the fifth grade is supplied with a copy of the dictionary of the right size and kind, and is given systematic exercises in its use. There are many schools in which this ideal situation does not obtain. Perhaps the pupil has no dictionary at all; perhaps the book that has come by chance into his hands lacks many of the requisites of a good dictionary. Commercial publishers flood the market with claptrap dictionaries. If the book chosen for use in the school is

an abridgment of one of the accepted dictionaries, the best results can be obtained. Where possible, all pupils should have copies of the same dictionary.

What are the requisites of a good dictionary? Since we are dealing with a living language, we may say in the first place that our dictionary should be a copy of the latest edition, recording accepted usage of the present. We have indicated that it should be based upon a standard authority, an approved unabridged dictionary. It is to be regretted that we do not have in the use of the English language an authority with the same weight as that of the French Academy. Our accepted English dictionaries differ from one another in their systems of diacritical marking, in their evaluation of various accepted spellings and pronunciations, and in many other essential points. We must accommodate ourselves to these conditions until modern publishers agree on a uniform edition. In the matter of vocabulary, the standard modern dictionaries are almost ideal.

The school dictionaries that are based on the unabridged are usually a series gradually increasing in size from about 25,000 words and phrases to 100,000 or more. This arrangement limits the contents of the dictionary to the vocabulary of words in reputable use that the pupil is likely to meet in his reading or have occasion to employ during his progress through school. If a word is slang, colloquial, or vulgar, the proper symbol indicates this fact. Our dictionary should devote adequate space to the proper definition of every word presented. Many common words have a variety of different meanings that demand careful distinction. It is particularly in the explanation of idioms and idiomatic expressions that the inferior dictionary fails.

Our dictionary must distinguish words with the same spelling but unrelated in origin. The elementary dictionary may not give the etymologies of the word, but the several entries of a word will emphasize that it has many different roots. The various accepted spellings of a word need careful distinction. The definition or definitions are usually given only in connection with the preferred spelling. Under the other recognized spelling or spellings, reference is made to the preferred form. Our dictionary

should indicate clearly the pronunciation of words. In the phonetic respelling the proper diacritical marks are employed and the accent is repeated. When necessary, the pronunciation of derivatives is shown in full.

It is particularly in accurate definition that the good dictionary excels. The good definition is simple, clear, concise, complete; it is supplemented with synonyms and antonyms when necessary to bring out the meaning; it is illustrated by sentences or phrases that bring the meaning of the word into bold relief. Pictures help much when the word is the name of a concrete object. In defining derivatives the original vocabulary entry may be used in the definition. The full definition of the original word will easily supply an explanation of the derivative.

Our dictionary must indicate inflected forms if they are in any way irregular. In the case of verbs it is very necessary to distinguish additional meanings that are taken on in connection with certain prepositions. No definite rules can be given to guide one in making the traditional combinations of nouns and verbs with prepositions. The student can cultivate a sense for the niceties of diction, but this will not be an infallible guide. The only safe rule is: "Consult your dictionary." It is taken for granted by every user of the dictionary that it will show him the division of every word into syllables, for there is no more difficult problem in the use of words than the separation of them into their syllables. Many of the rules concocted as a guide are very difficult, even mysterious.

We have tried to give the essential qualities of a good dictionary. The reader will find that the dictionary performs a number of lesser functions in addition to those mentioned here. The publisher of today usually deems it wise to add dictionaries of geographical and biographical names, vocabularies of rhymes, and common English Christian names, rules for spelling and punctuation, signs used in writing and printing, and various other appendixes that do not come within the province of strict lexicography. These add to the interest of a priceless volume, but the dictionary itself is a field in which the English student may forever browse and find pleasure in the browsing.

CAVE Exploratory Committee Meets

TWENTY priests, Sisters and lay Catholic educators participated in the first meeting of the Catholic Audio-Visual Educators exploratory committee, which appointed several committees and considered a projected association. The full-day discussion took place in the Hotel Sherman, Chicago, on November 7, with Rev. Pius Barth, O.F.M., chairman, presiding.

Among matters discussed by the exploratory committee were the establishment of an association; the constitution and by-laws of such an association; affiliation with the NCEA; reviewing of existing films, filmstrips, and slides for those most useful in Catholic schools; appointment of *THE CATHOLIC EDUCATOR* as

(Continued on page 205)

TRAINING TEACHERS OF RELIGION

By BROTHER H. GERARDUS, F.S.C.

St. Mel High School, Chicago, Illinois

IT WOULD be a great error were we to think that on leaving the scholasticate young Brothers are completely equipped for their life of teaching. But a plan of preparing religion teachers must concern them first of all, since they have been given their years to be formed into teachers, and because after these few contemplative years they will never have such an excellent opportunity to fit themselves for their work.

The greatest difficulty that confronts the Brother, as well as his superiors, is how to harmonize being a teacher of religion with being a religious teacher of other subjects. To prepare to teach one or two secular subjects which demand an intensive intellectual preparation, to carry on a course of studies leading to the bachelor's degree, and to pick up a good amount of pedagogy is a great deal to ask of a young person in a sharply limited time, cut even shorter by the time profitably spent in the exercises of the religious life. But pressure is brought upon administrators upon these points (degrees, subject preparation, and pedagogy), so we can not be surprised that they make these demands on the young Brothers. But while the teacher is being formed, what provision is made for him to be a teacher of religion?

A simple means of assuring adequate preparation would be to let some Brothers be religion teachers as others are language teachers or science teachers, but this will not be done, nor should it, except perhaps in some parts of the college program. Since, however, all our Brothers are to be religion teachers, the obligation rests with us to see that they are all well-prepared for the task.

PREPARING TEACHERS INVOLVES TWO PHASES

This preparation involves two distinct phases: the future teacher must be thoroughly grounded in the

content of religion, and he must be familiarized with the most effective means of communicating it to others. This latter task is further complicated by the disagreement among educators as to the relative importance of intellectual and moral training in the religion course. Some would want religion to consist principally of exhortation and stimulation; others prefer that it be almost exclusively intellectual, influencing the will only indirectly. The doctrinal formation of the future teacher's intellect must at least be partially dependent on the curriculum of the schools in which he is to teach. But what might be done must be examined in the light of what is done; so let us see how our Brothers are now trained.

A few years ago a representative of each district submitted to the *La Salle Catechist* a report on the training of catechists in his province. We find that the Eastern group at Catholic University receive 18 hours of philosophy, 24 hours of education, and 16 hours of religion. The courses in religion stress the high points of the dogma, moral, and worship series¹ and are supplemented by personal study of these volumes. At Winona, scholastics have a 24 credit hour program of religion courses, together with 18 hours of education, and a minimum of 14 hours of philosophy. The scholastics in California have their formal courses based on the Scriptures and the papal encyclicals. The scholasticate of the Santa Fe District offers a novel feature in that after two years, the young Brothers spend a year as teachers and then come back to complete their training with at least some teaching experience to guide them.

Summarizing, the program of all the districts is based on or complements the regular course of instruction

¹Many remarks made here presuppose some acquaintance with the Christian Brothers' program of religious studies. A five-year program leads to the diploma of catechist. The courses are (1) Dogma, (2) Moral, (3) Worship, (4) Church History and Bible History, (5) Liturgy and Catechetics. The Brothers of the Christian Schools' Complete Course of Catechetical Instruction, published by John McVey, Philadelphia, include all these books except those of the fourth year which are published separately by St. Michael's College Press, Santa Fe, N. M. All these books are translations from the French, the official language of the Institute.

sponsored by the Institute, and seeks to help, more or less directly, in the attainment of the diploma of catechist. All the formal courses based on the three fundamental volumes seek to clear up difficulties or to afford helpful theological background. To make extensive and therefore sketchy survey courses similar to those offered in secular subjects would be an unwise procedure.

The General Chapter of 1946 provides the guiding norm that the scholastics' course of studies must be at least equivalent in its religion program to its secular phases, and further recommends in-service teachers to devote much of their free time to the widening of their religious and philosophical background by personal study. Both these measures would incline us to give our scholastics the best possible grounding in philosophy; the curricula referred to above indicate the movements being made in that direction. In a summer "theology" course offered one year in the St. Louis District as teacher background material, nearly all of the difficulties raised were merely philosophical, indicating that possibly some of the teachers are not completely prepared in that regard. Then, too, teaching experience shows us that the difficulties raised by the students in class usually involve mere philosophy when they are not concerned with the interpretation of some specific passage of Holy Scripture.

PEDAGOGICAL TRAINING

Pedagogical formation is another part of the teacher's training. Assuming that fundamental processes must be the same in every course of studies, every course in education contributes to the course of catechetical instruction. Of special importance, it would seem, are such courses of adolescent psychology and educational psychology, which place more stress upon motivation than do those which aim merely at the faultless presentation of academic subject matter.

Passing over the collateral courses in philosophy and education which the scholastics receive, what should be the content of the courses specifically in religion?

"Here let us breath and haply institute

A course of learning and ingenious studies."

Taming of the Shrew, I, i.

Much time might be saved if we recall that the scholastics' courses in religion have objectives quite different from those pursued by ordinary students. The purpose of the scholastics' course of religious studies is to give them the intellectual preparation needed to teach religion competently. Even more than for the ordinary student of college, the Brothers' courses ought to be largely intellectual, almost exclusively so. Let us assume that a minimum, and perhaps just now an optimum course of studies would offer the scholastics one three-

hour course in religion during each of the eight college semesters, as is being done in the St. Louis District.

We are officially obliged to master the contents of the dogma, moral, and worship volumes. Since there are difficult portions in these books, one course ought to be offered in dogma, one in moral, and one in worship. These courses should attempt to explain those difficulties which God did not intend to remain mysteries, and to provide a fuller treatment of some fundamental ideas that are not emphasized in the succinct treatment given in the religion texts. Thus the Mystical Body of Christ, the relations between nature and grace, the mission of the Holy Spirit, predestination, the sixth commandment, and the effects of the fall of man are of great importance and contain some problems which more intense instruction would clarify somewhat.

ST. AUGUSTINE GIVES ADVICE; APOLOGETICS

St. Augustine made the whole content of religious instruction consist in the narration of the dealings of God with men from the time of the creation down to the present age. His advice would suggest several courses which the scholastics should have. All writers on religious education from St. Paul's time to our own have stressed the importance of the Scriptures, especially the New Testament, in the work of catechizing. It would seem improper then if any of us were unable to answer such fundamental questions as the source of the Latin Vulgate; the relation of inspiration to literary style; the synoptic problem; and books rejected in the Protestant canon. So at least two courses ought to be given on the Bible, its origin, history and interpretation.

St. Augustine's program also calls for a knowledge of Church history, but possibly the studies of the fourth year of the Institute course of studies supplies this need satisfactorily. The dealings of God with men up to the present time, however, would certainly demand a very thorough study of the papal encyclicals of the past sixty years. Ignorance of these documents is entirely inexcusable for educators, who may be in part responsible for the criticism of Catholics' lack of social consciousness. Where the blind lead the blind both fall into the pit, and if we close our eyes to the light Christ affords through His Vicars on earth on questions of communism, marriage, education, and labor, we are bound to stumble along in the darkness. This would be the sixth of our eight courses.

Some recent writers on the subject of religion have no use for apologetics as part of the curriculum of the college. For the average student this might be valid or not, but for the future teacher there is little doubt as to its relevance. Apologetics is not merely a science of defense mechanisms by which we ward off the assaults

of heretics; apologetics is rather the attempt of religion to justify itself to the intellect of the believer and to that of any honest inquirer.

From another point of view, it is the attempt of reason to be the handmaid of faith. It is not a substitute for faith; it is an introduction to faith, a buttress of faith.

Even were the scholastic's own personal spiritual and intellectual life not in need of such training, his position as teacher demands an extensive and accessible fund of knowledge to solve the difficulties that occur to his charges. It seems that a very great means of strengthening the faith of our students, God assisting by His grace, is the calm and capable refutation of the difficulties raised against it. If students do not later on recall specific arguments in all their detail, they at least do remember that somewhere there is a complete and satisfactory answer to their problems.

The last of the eight courses will be a very thorough course in catechetics. This is, in a way, the most valuable course that can be given to the scholastics.

"So that the art and practice part of life
Must be the mistress to this theoretic."

Henry V, I, i.

Yet it might be well to mention the comment of the late Father George Johnson that most priests need more methodology while most Religious need more theology. Perhaps he was thinking of Shakespeare's wise remark about the school of the overmethodic

"Where zeal strives to content, and the contents
Dies in the zeal of that which it presents."

Love's Labour's Lost, V, ii.

HUMILITY AND PATIENCE NEEDED

Father Bandas, reminding us as had St. Augustine, of the various difficulties besetting the catechist, mentions among the first the humility and patience needed to stoop to the level of little children after having completed a more advanced course of studies. Assuming good will and humility, it need not be too difficult for our Brothers to comply with this essential task, but they must be taught how to take this step gracefully and effectively. This is the function of the successful and experienced teacher who instructs in catechetics. The short period of practice-teaching and the regular catechism of formation are useful adjuncts to this course, though inadequate to supplant it. The study of specific methods of presenting the material in the religion texts in current use is an ideal procedure, and is followed at least in the St. Louis District. A final function of the catechetics course is to acquaint the future teacher with the literature of the profession.

A course of studies such as we have suggested seems to be a respectable minimum for the beginning teacher

to have assimilated. His interest can widen the scope of this background, of course, by personal reading during the scholasticate, regulated by his zeal and initiative. The courses he has taken will acquaint him with sources to consult in case of need. Certainly his catechetical preparation is not now completed. A sincere acceptance of the nature of his vocation as catechist, the more essential part of his calling, will prompt him to grow constantly both in acquaintance with religion and with the methods of presenting it.

THEOLOGY

The final point that must be discussed is that of theology for lay teachers of religion. Current thinkers ponder about the advisability of a certain amount of theology for all laymen, but religion teachers have special reasons for such training. First of all, is such instruction suitable for the scholastics? The answer must just now be an unqualified "no." Why? First, they are not prepared for it until they have completed their philosophy which is usually in the last year of college. Second, they do not have sufficient time for it. Then, too, we must consider the nature of theology. Father Russell and Msgr. Cooper of Catholic University represent a school of thought which would not like to see the spread of lay theology since theology is cold, intellectualistic, and individualistic. It would in their opinion form a teacher merely imparting information and not developing the important love-element of religion. Someone with absolutely no teaching experience might not easily escape this pitfall, but an experienced teacher would be little likely to overestimate the intelligence of his students in the same way, nor to misunderstand the relative functions of intellect or will.

Supposing then that theology is not practical for the scholastics, could it have any purpose for any or all of the teaching Brothers? This point was admirably covered in the Summer 1947 edition of the *La Salle Catechist*. Brother Alphonsus points out the following positions that should be filled only by men having advanced training in theology; college teachers, and *a fortiori* the teachers of the scholastics, high school religion supervisors, and the writers of religion textbooks. The men filling these posts could represent their Institute at catechetical conventions, etc. But along with these many Brothers ought to be able to share the benefits of these courses. Brother Alphonsus suggests a four-year sequence of courses taught by seminary theologians and leading to a Master's degree in religion, or a degree in real theology. We might suggest that only those possessing the diploma of catechist be thought eligible for such highly intellectual training, since they

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GUIDING GUIDANCE PROGRAMS

By SISTER M. GERVASE, S.S.J.

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YOU, today's classroom teacher, need to do more than roll up your sleeves and attack the numerous problems that confront you every day! Yours is a noble task indeed, that of dealing adequately with the diagnosis of all of the difficulties involved in the intellectual, emotional, and achievement problems of your students. Sound Catholic philosophy will be your handmaid, and you will be assisted, too, by good common sense. Yes, in the light of unchanging truths, you may bravely face the challenging work of assisting the students in our schools. It is your privilege to guide youth to live what they learn. If you need drink to give drink to the thirsty, food to feed the hungry, then you need wisdom to counsel the doubtful. Where can you find the unerring measure for this wise and effective counseling? You will discover it in sound Catholic principles that have their source in Catholic philosophy.

In truth, the versatile American school teacher engages in a wide variety of educational activities during the course of a day. Besides directing important learning activities of pupils, I, as teacher of seventh grade pupils, find myself cooperating in salvage campaigns, drilling pupils for public performances, interviewing parents, meeting with committees, securing informative data, taking attendance records, and so on.

THE TESTING PROGRAM

Let us look first at the testing program. Begin here because this is where you can find a very great aid in classroom guidance. Tests have these major functions: they determine the needs, abilities, achievement status, interests, and personality characteristics of pupils; and, finally, aid in appraising the outcomes of learning.

Catholic philosophy offers you great help. Based on logic and common sense, this philosophy offers unfailing guides for intellectual behavior. Our schools are always ready to cooperate, to recognize, to promote, and to employ contributions of worthy research that

make for clarity in aims and techniques, and for improvement in methods. But Catholic philosophy of education in no way sacrifices fundamental principles. Of such principles it is the guardian.

The wisdom which Catholic philosophy offers is of a twofold nature: knowledge of the universe, and knowledge of the correct way of life in terms of man's nature and last end. Knowledge and clear-headed awareness of this twofold nature are basic for the counseling program. Education is always concerned with bringing to perfection, as nearly as possible, some person, whether it be a child or an immature adult. Furthermore, the task of raising the younger generation to the particular level of attainment, cultural, moral and spiritual of the older generation must be accomplished through care and guidance by the mature person in whom authority is vested.

HARMONIOUS DEVELOPMENT OF STUDENT

Since we were all made to know, love, and serve God, we readily accept the fact that there is a need for the harmonious development of the student. His physical, intellectual, aesthetic, social, and spiritual elements must be developed. Each of these elements should so support the others that there will result a properly balanced personality. The reason and need for this harmonious development are to be found in the unity within man's nature.

Many problems other than intellectual befall students. The teacher, like a good physician, uses tests as instruments to obtain evidence for making better diagnoses of pupil difficulties. Causes of educational ills must be examined just as truly as physical or mental illnesses if they are to be properly treated and eliminated. So the teacher uses intelligence tests; achievement, personality, and interest tests; and, like the physician, observes the pupil's behavior in various situations.

Standard tests of personality make it easy to analyze difficulties of personal and social adjustment. Results,

shown in graphic profile, will reveal the areas of difficulty. The teacher may find that poor work habits, insufficient knowledge of social standards, the lack of social skills, and poor family relationship contribute to many problems, especially the feeling of insecurity. A good home, of course, gives the child a sense of belonging and aids in the stabilization of character. A wholesome family circle, too, teaches pupils how to get along with others. A child has to learn self-discipline; he gets invaluable lessons in a good home environment. Now, to discover the source of a student's difficulties as that of poor family relations, offers the teacher-counselor an opportunity to help settle the personality and anti-social attitudes of the child.

ATTITUDES IMPORTANT

The teacher who has taken sufficient time to investigate the late Monsignor George Johnson's three-volume curriculum project in the *Guiding Growth in Christian Social Living* series, will admit that the gist of the entire course is the fact that knowledge is not enough. *Attitudes are important.* Sociological character formation will train the child to strive toward true and worthy ideals, and to develop self-control through a disciplined will. The investigator will also find emphasized the fact that the pupil should be guided to establish suitable habits, and to develop proper emotions and right attitudes in order to achieve moral integrity. This curriculum, indeed, offers a guidance program well-developed, purposefully directed, and based on fundamental Catholic principles. It assists the teacher to guide the pupil to direct his living in the light of Christian truths.

INDIVIDUAL DIFFERENCES

Now let us consider the matter of individual differences. You have often heard said that nature never repeats herself. No two leaves on the trees, nor two blades of grass are exactly alike. Neither are two individual human beings exactly similar. The difference is even more striking in the psychological features of man's mind, particularly in his ability to learn. Teachers have long been aware of individual differences among pupils, and they have made some attempts to differentiate and to individualize instruction.

Let me show you my seventh graders. No, you do not see a group of pupils, similar in intelligence, ability, and personality characteristics. The least mature pupil in this group, according to a reliable standardized test,

has a verbal mental age of nine years. The brightest pupil's M.A. is that of nineteen years. Even the twenty students with approximately the same I.Q.'s differ in language and non-language ability. In arithmetic, there are five pupils with fourth grade achievement, two with third grade rating; and the others are above at different grade levels. They are all, remember, in the seventh grade.

Many of these students are happy, secure, quite successful, and well-adjusted; there are some, however, who are shy and diffident; others lack self-confidence and a sense of personal worth; they do not have the feeling of belonging. Have you noticed the little fellow in the third seat of the fourth row? At various times he shows definite anti-social tendencies. He also indicates nervous symptoms which I am trying to diagnose and may be able to suggest remedies for. By the end of the year, we hope to be healthy and happy personalities.

These thirty-five students are a cross-section whose abilities, achievements, problems, desires, interests, and frustrations vary. It is very sensible to realize this bizarre display of differences; it is obligatory even on the part of the classroom teacher to do all she possibly can to reach the individual student to the student's best advantage.

CHRIST'S TECHNIQUES

Here the Catholic teacher can turn to the Great Teacher of all times for her guidance. Besides the very rightness of Christ's techniques, viz., the problem method in His constant use of the question, His employment of the simple materials of everyday life of those He was teaching (the net of the fisherman, the seed of the farmer, the birds of the air); His use of the principle of motivation, as in the multiplication of the loaves. Besides these fine techniques, we are aware also of His personal, intense interest in the individual soul. He spent a long time at Jacob's Well instructing, guiding, stimulating the Samaritan woman. His manner of approach to each of His apostles was varied, individual, and indicative of the temperament of the apostle He was concerned with at the time. All of them—Peter, big-hearted and impulsive; loving and lovable John; even Judas, the envious, scheming, and ambitious one—each received the individualized attention of the Master. Yes, Christ, as teacher, gives us some valuable and noteworthy techniques.

Art in the school program has much to offer in this work of guidance. It was in art class that I found specific help in offering my anti-social pupils security and friendly attitudes, two abstractions which really were foreign to them. The child of seventh grade needs

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Catholic Education IN SCOTLAND

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THE late G. K. Chesterton once wrote that "of all the great nations in Christendom, the Scotch are by far the most romantic . . . they are practical, prosaic and puritan . . . they have an eye for business." From the viewpoint of a friendly critic, this is a fair description of some of the characteristics of the Scots race; but, incidentally, the word "Scotch" is now slightly obsolete and reserved mainly for such things as tweeds and the native "wine."

Whether one would agree with Chesterton that Scotland is a "great" nation is purely a matter of opinion. But if the long struggle of its people with a niggard soil, the stern discipline of their sombre faith, their pioneering in the quest for intellectual treasure and their placing a high premium on both popular and university education are criteria of a nation's greatness, then the Scots merit being numbered amongst "the great nations of Christendom."

BEGINNINGS IN SIXTH CENTURY

Yet, Scotland, "land of the mountain and the flood," is a comparatively small country, about the same size as the State of South Carolina. Its population, today, is slightly below $5\frac{1}{4}$ millions, of which number the Catholic population is approximately three-quarters of a million, or 14 per cent of the total population. The school population in 1950 was 796,000, of which 18 per cent or 143,335 are Catholic. The great majority of this Catholic school population, almost 95 per cent, are to be found in the industrial belt which covers the waist of Scotland from the Clyde to the Forth. Other pockets of Catholic population are to be found in Dundee, parts of Aberdeenshire, the Western Highlands, and the Isles of Barra and South Uist in the Outer Hebrides. In order to appreciate the present-day position of Catholic educa-

tion, it is necessary to refer briefly to education in Scotland in pre-Reformation times, that period prior to 1560.

The beginnings of a national system of education date pretty definitely from the sixth century, when the first band of Christian missionaries landed on the west coast of Scotland from Ireland. Ireland had enjoyed for long the benefits of religion and education, while Scotland, or the greater part of it, was still in the bonds of paganism and ignorance. The saintly Columba, when he came in 563, desired to carry those blessings to the country of his enforced exile. He himself founded those monasteries of which we have records, or his disciples, at his behest, established them on the mainland and the western islands in widely-scattered places.

Prior to the twelfth century, however, authentic information regarding educational conditions and the social and even ecclesiastical life of Scotland is very meagre, but, from that century onwards we have the help of reliable, contemporary documents to enlighten us.

Nor must it be forgotten that St. Ninian, disciple of St. Martin of Tours, whose influence had contributed so greatly to the spread of monasticism in Gaul, had, on his return to his home district in southwestern Scotland, preached Christianity to his fellow countrymen. With the help of stone masons sent him by his tutor and friend, St. Martin, he had built the first stone church—"Candida Casa"—at Whithorn in Galloway about 397. From this remote district the Saint journeyed north beyond Stirling, in the centre of Scotland, carrying the Gospel message to the Picts of the regions he traversed. It is not unreasonable then to assume that his monastery at Whithorn was at that period a centre of Christian education.

In this ancient town of Kirkintilloch, which translated means "The Fort at the end of the ridge," where once stood a Roman fort and through which passed the Roman wall of Antonine, the local Catholic church and the Catholic school bear today the Saint's name. Historical research has shown that a church dedicated to

this Saint, rebuilt upon an ancient Ninianic foundation, was still protected by local British Celts in 1195, when Augustinian Canons were put in possession. If that be so, then there is here in this old town a continuous church settlement since the close of the fourth century, and an older ecclesiastical history than Iona because St. Ninian's death took place in 432, the year in which St. Patrick landed in Ireland. From the twelfth century, the Catholic Church, here as elsewhere, was not only a great religious and social, but also a great educational institution. She covered with her mantle all kinds of learning; she diligently promoted national education and she placed it within the reach of all classes.

There was indeed in existence a network of schools of every kind, forming a graded and organized scheme of national education, of which the coping stone was the university.

PARISH SCHOOLS AND THREE UNIVERSITIES

In Catholic times there were at first three dioceses in Scotland, viz.: St. Andrews, Dunkeld, and Moray, but new dioceses were created later, and by the end of the twelfth century there were no fewer than eleven bishoprics in all. The division of the country into parishes resulted in another type of school—the parish school, where elementary education was more than amply provided, in addition to the dame, lecture, hospital, and sang schools. The prototype of our modern Scottish secondary education was to be found in the grammar, monastic, and collegiate schools, while a still higher education, including even law and medicine, could be obtained in the cathedral and in some of the friars' and monastic schools. Scholars, who left the grammar schools after a successful completion of the courses, were forced, however, in the year preceding the fifteenth century to travel abroad to continue the higher studies; many of these were to be found in the universities of Bologna, Geneva, Pisa, Padua, and Louvain.

In 1326 the Bishop of Moray founded a Scots College in Paris for scholars studying in that city. Those who travelled overseas ran many risks in those far-off troublous times, and because of the almost continual warfare at home between England and Scotland it was not an easy matter for Scottish students to enter the English universities. Despite these difficulties, quite a number of students found their way to Cambridge and Oxford where Sir John Balliol founded the college, named after him, for the maintenance of poor Scottish students.

There was, naturally, a strong feeling in Scotland that the needs of those students desiring the highest education could only be met nearer home by having a university of their very own. In 1411, Bishop Wardlaw of St. Andrews obtained from Pope Benedict XII, a Bull

of Foundation and modelled his new university on those of Padua and Bologna. Only two universities in Great Britain, Oxford and Cambridge, can claim to be older than St. Andrews.

Glasgow University, established in 1451, owed its foundation to the influence of Bishop Turnbull, who persuaded James II to petition Pope Nicholas V for a Bull, authorizing its establishment. This university was modelled on Bologna and Louvain. Last year, at midsummer, it celebrated its quin-centenary.

The third university was founded at Aberdeen in 1495 by Bishop Elphinstone when Pope Adrian VI issued a Bull to James IV for that purpose. This King had petitioned the pope for authority to establish a university in the north-east on the plea that, owing to the geographical features of the Highlands, and their remoteness from the other seats of learning, the people were ignorant and almost barbarous; as a consequence it was difficult to find suitable priests to celebrate the Mass, preach and administer the sacraments. Bishop Elphinstone, himself a former rector of Glasgow University, took good care to have sufficient endowments to pay the salaries of his teachers, and as a result Aberdeen University in its early days had a more flourishing career, free from pecuniary embarrassment, than either of the two earlier foundations.

To possess three universities at that period was a notable achievement for such a small country, especially when we consider that its population was not more than half-a-million. Moreover, the land was disturbed by constant warfare with its old enemy, England, and by intermittent rebellions of the nobles against the King. It must also be remembered that Scotland was a very poor country and remained so until the expansion of its trade in the seventeenth century and the industrial changes of the eighteenth century brought material success. Glasgow numbered then only 1,500 inhabitants; today its population exceeds 1,100,000.

Full training for graduation in arts, law, medicine, philosophy, and theology was available at the three universities. In post-Reformation days—1580—a fourth university was established in the capital, Edinburgh, by Royal Charter of James VI, son of the ill-fated and beloved Mary, Queen of Scots.

FIRST MADE EDUCATION COMPULSORY

Scotland also claims that it furnished the first attempt in any European country to make education compulsory. In 1496, when Columbus, having found the task of governing his colonies beyond his power, had returned to Spain, an Act of the Scots Parliament made it obligatory that all barons and free-holders, who were men of "substance," should send their eldest sons or heirs to

school at the age of 8 or 9 years and keep them at the grammar school until they "have perfect Latin." On leaving the grammar school they were to spend three years at the school of art and law so as to obtain knowledge and understanding of the laws. The penalty for disobedience was a fine of £20 to be paid to the King, but there is no evidence extant that it was ever enforced. To enact a law was one thing; to have it complied with was quite another matter.

This is the first instance of the State, as distinct from the Crown, entering into the realm of educational legislation; it was the first note of compulsion and it exercised a considerable influence on the subsequent development of Scottish education.

"To the Church," says Morgan (*Rise and Progress of Scottish Education*), "we owe the foundations of a national system of popular and higher education that will bear comparison with any other country." The faithful reflex of a nation's education is its general culture; in Catholic times the monasteries were centers of general progress and enlightenment, schools of art, which even today in their ruins bear evidence to their once educative influence in the land. Dr. Cunningham, an ecclesiastical historian, has well said: "The daily cathedral service, the solemn chanting of the monks in their conventual buildings, and the way in which the Roman ritual had so beautifully blended music with almost every act of religious worship, diffused a love of it amongst the people. It is probable that some of these touchingly simple Scottish airs of unknown antiquity, which give such perfect utterance to the finest feelings of the Scottish heart, may first have been sung by young men and maidens who learned from monks the concord of sweet sounds."

BLEAK PERIOD

Such was Scotland in Catholic times, literally overrun with schools of every kind. What became of them? They practically all disappeared after 1560 or died of neglect in the succeeding century; ecclesiastical architecture came to a stand-still; music, taught not only in the sang schools, but in cathedrals, monasteries, collegiate and parochial schools was no longer countenanced. No art, however noble or refined or calculated to administer to, or increase, the luxury or pleasure of life was tolerated and it is only since the last quarter of the nineteenth century that Scotland has gradually recovered from the consequences of that dire event.

Some of the grammar schools survived, but all the higher schools, attached to the monasteries and to the collegiate churches outside the large towns disappeared. In the smaller towns and country places many of those

remaining soon ceased to exist from dilapidation of funds and from want of teachers. The few that did continue to function came afterwards to be known as "burgh" schools, but even these were not more than half-a-dozen for the whole country during the next 200 years. The High School of Glasgow and the Grammar School of Aberdeen are two of the survivors.

WHOLESALE EXODUS OF LEARNED MEN

From the universities after the change-over there was a wholesale exodus into exile of the learned men, and as a result attendance at these seats of learning fell to a low ebb. For the two succeeding centuries the condance of academic life was one of arid, dreary stagnation.

Even the very school boys of Edinburgh showed their resentment at the introduction of the new religion but for quite a different reason: the Reformers had abolished the holy days at Easter and Christmas on the grounds that observance of these festivals savored too much of the practices of the Religion they had abandoned, and which they sought to banish from the land. The scholars, deprived of their holidays on the feast days of the Church, in retaliation rebelled, and the local city council had to take stern measures to enforce their attendance.

In his Book of Discipline, John Knox, in an attempt to restore the educational system which had been founded and developed by the Catholic Church and to bring it into conformity with his new religion, made many recommendations which have influenced Scottish education since his time. Four kinds of institutions were to be raised on the old Catholic foundations, viz.:

1. *Rural Schools* in sparsely-populated country districts were to be conducted by the minister or reader of the parish, and the children, from 6 to 8 years, were to be taught the rudiments and especially the Catechism.
2. *Grammar Schools* in the larger villages and smaller towns were to be taught by a schoolmaster, competent to give instruction in grammar and Latin to boys from 8 to 12 years of age.
3. *Colleges or High Schools* in every important town were to provide instruction in languages for boys from 12 to 16 years of age.
4. *University* education was to extend over eight years for youths of ability, with an aptitude for learning: the first three years were to be given to arts and the remaining five to a professional course.

The educational ideas underlying the whole scheme were that Scotland should have a complete national system of education, forming a highway from primary school to university. Close coordination was to be maintained between the schools of different grades. Admission to the university was to be granted to a student only on a certificate of proficiency being presented from his

headmaster. Education was to be compulsory, so that a boy should remain at school until his special talent, if he had any, should be discovered and later be developed for the best service to the community.

Education, according to Knox, should not be the privilege of a class, but the common need and right of all, with free scope for the upward movement of ability in every rank of society. To achieve this end there should be one system of education for the son of the laird and the son of the laborer. Poor, but clever, children were to be maintained by the State and while they were being educated systematic religious instruction in the reformed faith was to be given compulsorily in all schools and to all pupils.

REFORMER'S PROPOSALS NOT ENFORCED

But the proposals were not enforced, nor were they submitted to Parliament but to the Privy Council. The majority of its members pledged themselves to "set the same forward at the uttermost of their powers"; while at the same time as a gesture, they stipulated that the life-interest of the bishops, abbots, priors, prelates, and beneficed clergy of the Auld Church should be safeguarded. The "robber-nobles," however, coveted the revenues and riches of that Church, and were not prepared to see its wealth pass into the coffers of the new Kirk; they themselves would derive little or nothing for all the troubles and dangers which they had undergone; greed triumphed over justice.

Notwithstanding all this, the proposals cast the mould in which Scottish character and intellect have been fashioned for the past 400 years: the Education (Scotland) Acts of 1872, 1918 and 1945, as we shall see later, are the modern expression of many of those ideas.

The reformation of 1560 dealt a deadly blow to education in Scotland. In justice to Knox he did his very best to try to save it, but without success; to demolish was

much easier than to construct. Besides, he had to keep his implied bargain with the nobility, who took good care to appropriate all the funds.

WISE LAW STUDIOUSLY DREGARDED

In 1616 the Privy Council put forward its authority to confer the benefit of education on the country; this was 56 years after the Reformation. An Act was passed appointing a schoolmaster in every parish; yet, since progress was not being made with the implementing of this Act, Parliament was forced to pass another Act in 1633 that there should be established a school in every parish. In 1646 Parliament ordered the heritors to provide a schoolhouse and a stipend for the schoolmaster in every parish. But again the Act was ignored and repealed in 1662. At length in 1696 these earlier Acts were incorporated in the Act for Settling Schools. This law ordained "that there be a school settled and established and a schoolmaster appointed in every parish, not already provided by the advice of the heritors and ancestors of the parish." Never was there a wiser law; never was a law more studiously disregarded. It was not until the beginning of the nineteenth century that the country, generally, took education seriously and that the Scottish system of education began to be a fact and not a dream.

So severe and complete had been the attack upon Catholics at the Reformation, and in the years following, that, according to one writer, Gordon (*Catholic Church in Scotland*), there were only some 50 Catholics left in Glasgow and neighborhood by the mid-seventeenth century, and in all Scotland there were only 14,000 Catholics, of whom 12,000 were living in the Highlands and Islands, far removed from courts of law and where there was difficulty in enforcing harsh, penal legislation. The Scottish Hierarchy ended with James Betoun, Archbishop of Glasgow, who fled the country and died in Paris in 1603 at the age of 79. (*To be continued*)

Training Teachers of Religion

(Continued from page 195)

have already shown the aptitude and interest required.

What should be the nature of these courses? Should they be identical with seminary courses? No, for two reasons. First of all, neither classes nor textbooks could be confined to the Latin language, since not all the Brothers are prepared for that. Second, we are told that such things as pastoral theology are of no use to us. That would leave a theology curriculum consisting of dogmatic, moral, ascetical, and mystical theology, along with Scripture. Could these courses be compressed into

a few summers? Probably not. We would then have to adapt the instruction to the possibilities of those involved. This would be "watering down" theology to some extent, it is true, but there are certain elements of theology that are of no use even to an advanced teacher of religion. These would be the first excisions from the curriculum, which would still be as complete as possible. Thus, in Sister Madaleva's phrase, we would enable the Brothers "to fulfill this dream of every religious teacher and study theology, the queen of the sciences, during the summer."

MEMORY WORK

Has Its Place in Religion

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TO DETERMINE the precise amount of memory work to be required from the children in a religion lesson, we must know what value memorization has in the learning process. To ascertain its place in a religion class it is necessary to understand the aim we have in view when teaching a subject of such transcendent importance. Required memory work will fall into its proper place when it is considered in its relationship to the subject matter and the method used to attain the end in teaching it.

A SPECIFIC PROBLEM

The catechist with her class of Catholic children who attend the public elementary schools where religion is divorced from life, finds herself faced with the problem of so instructing the children in the truths of our Catholic faith, that they will be prepared to live a full Catholic life. The time at her disposal is very limited, one hour a week at most, and that usually at a time which is little conducive to learning: when the child is mentally and physically tired from a full day at school. Very often, the only religious instruction the children will receive is that which she imparts. Knowing that what she teaches should influence their lives, present and future, in all its departments, she realizes that permanent knowledge must be theirs. Oftentimes she will be tempted to insist that the little time given to religious instruction be dedicated exclusively to memorizing the entire catechism with the hope that some day it will be understood. If she does this, she has forgotten that learning is not an accumulation from without, but an internal, living growth.

Should not the children then be required to memorize anything at all? Some modern educationalists seem to favor this procedure, but, in this particular case, to swing to the other extreme of the pendulum does not seem an adequate solution. The catechist has to teach the subject

that is the most important one of all, and in trying circumstances of time and place. How much then should the children be required to memorize?

LEARNING AND MEMORY

Dr. William A. Kelly says that "learning would be impossible without memory. To learn means to have acquired, to have retained, to have reproduced, and to have recognized experiences and thoughts. To learn implies that one have memory, while to remember means that one must have learned. Memory is foundational and functional in learning." The catechist wants her pupils to learn their religion. This means that they must not only have a real understanding of essential doctrine, but such a true appreciation of it as will lead to practice. Her teaching must be so shaped that they will be able to coordinate divine truth with human life, and thereby fulfill their eternal destiny.

The memory must be exercised if the acquired supernatural truths are to be ready for recall and application when the various situations in daily life demand a reaction based on fundamental principles. Without their being memorized, the doctrines are much more apt to fade from the mind; yet the child is learning for life. Precise catechism definitions are more easily impressed than lengthy explanations. When one insists that the children memorize the definitions, too often this is only rote memory work, that is, the unthinking rattling off of words, or a parrot system of memorizing statements in technical language before the mind is ready to receive them. However, there are some definitions that should be learned "by heart." By this we mean that it is to be the exact repeating of what has been mastered by the intellect.

It is imperative that doctrinal truths be accurately expressed, and care must be taken that no deviations be allowed that will alter the meaning. If properly taught,

the children will have an adequate understanding of the truths in accordance with their limited capacity, even though it will not equal that of an adult understanding. Once stored in the memory, their fuller meaning will unfold with progressive study and maturation.

MEMORIZING THE CATECHISM

What directive has the Holy Father given on the use of the catechism? When Pope Pius X issued his decree admitting seven-year-old children to first Holy Communion, he said that afterwards the whole catechism was to be learned, but *gradually*, step by step, in the measure of the *capacity* of the learners. Pope Pius XI said that the catechism "must become the book always more and better understood, because the catechism is the secret of the Christian life; it contains everything that God wants us *to know* and *to do* in this life." The present Holy Father has said to priests instructing children: "See that what you say to them is solid, clear, interesting, alive, warm, and adjusted to their capacity, and their spiritual needs."

Logical memory implies understanding, which means that the pupils must first comprehend the significance and meaning of the material. It strives for thought rather than for the mere word; it stresses the similar and essential relations to things as well as their place in a system of thought. It consists of systematic and casual relations among series of facts. It must depend upon presentation of material in a connected series of thoughtful relations.

As memory can recall only what has been given into its keeping, care must be taken that it is stored with worthwhile useful experiences. A vivid, exact, and definite impression is necessary in the initial experience to aid later recall.

But a teacher can never lose sight of a fundamental principle—that of adaptation: "All teaching must be adapted to the nature of the child and his needs, to the subject matter, and to the circumstances under which he is taught." How shall we apply it in this particular case?

Before a little child even hears such expressions as the fatherhood of God, the brotherhood of man, the Creation, the Incarnation, the Redemption, sanctifying grace, the Commandments, and the like, he will be taught these truths in story form, in language adapted to his capacity. Knowledge of them will be built up on the basis of his own experiences. He will know and love Jesus long before being able to recite definitions concerning the Incarnation and the Redemption.

First grade children need a little doctrine interestingly presented, properly motivated, and well learned. They assimilate the material when the stories are well told, and the necessary amount of repetition has taken place.

They will be able to remember and retell the stories in which these doctrines are contained and it will not be a burden for them to repeat them but rather it will be a pleasurable experience. Since they understand the stories and are interested in them, retention and recall become natural for them. The catechist will appeal to their hearts rather than to their heads in her initial presentation and provide for a multiple sense approach teaching the whole child.

The next time these truths are presented in the second grade, the teacher will plan her explanations so that they include the same phrases and wording of the narrative text. When the child reads them in his own *Jesus and I* book, they are familiar. Where a catechism with questions and answers is a diocesan requirement, the doctrine should be taught thoroughly. The children should understand, appreciate, and apply it before the definitions are assigned for memory work. This is a fundamental principle in teaching religion.

A POSSIBLE SOLUTION: GRADE BY GRADE MEMORY REQUIREMENTS

Where the religion center is graded according to school grades, and the catechists use the *Adaptive Way Course of Study*,¹ the third grade group will be taught the fundamental doctrines for the third time, but amplified and developed to meet their growing abilities and needs. Beginning with third grade, certain important definitions are marked for required memory work in each grade. These are selected because of the importance of the doctrines or because of popular misconceptions in regard to them. But not all the questions and answers are to be memorized in any one grade. Selection has been made of those judged most important for each grade and these are marked with an asterisk in the lesson outlines. Other catechism questions are often indicated because the doctrine contained in the answers is taught in that lesson, but the child is not required to memorize them. It is sufficient if he can give the answers simply, in his own words, showing that he understands. A number of questions not required in third grade will be found in the upper grades also, a number of those which the children are required to memorize in the third grade are repeated as memory requirements in other grades.

Certain fundamental doctrines are given repeatedly throughout the grades, in the lesson outlines. These should be recalled to the children, and their relationship to the main doctrine of the lesson should be pointed out,

¹A narrative text for First Communicants by Rev. A. Heeg, S.J. (Loyola Univ. Press).

²Lesson outlines for teachers of Catholic children attending public schools, elementary and secondary, prepared by the Mission Helpers of the Sacred Heart.

but they need not be taught in detail each time they are repeated. They are included to show relationship of doctrine and to give assistance to the inexperienced teacher in providing for necessary repetition. In the upper grades, it will be found that most of the definitions marked as required memory work have been presented and represented and previously so assigned.

ABUSE AND USE OF THE CATECHISM

Some of the objections that have been voiced to the use of the catechism are that it is condensed theology, that it is dry, abstract, difficult to understand in itself and unattractive in appearance. Where it is insisted upon, it hinders rather than furthers the child's religious education and kills interest. Most of these objections to the use of the catechism arise from a wrong use, an abuse of the catechism, and from the fact that the child's ability to answer a definite question with a certain set of approved words is confused with knowledge. We also tend to confuse factual knowledge with growth in religion, because we confuse drill in the definitions with religious education. Recall the words of Pope Pius X, that our teaching must give the child knowledge—"everything that God wants us to know"—that will result in practice and action. For the child has not only to know, but also to do—to live according to his knowledge. What is taught is not only truth to be believed, but a way of life to be lived.

What then is the right use of the catechism? Could you formulate correctly in your own words and teach, the doctrine contained in the catechism on the various grade levels? Do you feel safer after you check in reference books for detailed explanations and then turn to the catechism to find the truth summed up for you briefly, clearly, accurately? This is so because the catechism serves as a standard by which to measure our detailed presentation of doctrine to the child. Does our teaching measure up absolutely to the truth contained in those clear-cut definitions? The catechism provides a secure foundation on which the catechist builds the presentation by means of which doctrine is made concrete and vital. Thus the child is led through understanding and appreciation to live what he learns. The catechism must be explained and applied. Proper appeal must be made to the emotions, and motives for right action must be given.

AIDS TO MEMORIZING

Besides the aids mentioned in this paper, we are told also that among the factors entering into good memory

work are two: that essential points must be concentrated upon and that attention be focused on main principles. As an aid to comprehension, repetition is necessary at spaced intervals. Cramming is ineffective for permanent knowledge. Discriminative and logical memorization is necessary if one is to recall experiences in the right connections with the proper relationship between experiences. In a sense it should also be specialized. All this requires careful preparation on the part of the teacher.

When preparing her lesson the catechist consults the lesson outline for the material to be presented. She reads the Christian doctrine to be taught and the catechism definitions in which it is formulated, the particular doctrinal and moral aim to be pursued, the Bible story and picture that will illustrate it, and the practice or carry-over into the daily life of the child that should flow from it. She will then study this doctrine in its relationship to the whole of Christian doctrine and plan to bring this within the focus of the child's mind by the use of questions that will, if possible, draw these correlated doctrines from the child himself. A recall of known doctrine is thus provided him as well as an opportunity to see today's lesson as part of a whole. In order that the child will grasp the advantages accruing to him from living in accordance with revealed truth, the catechist will include supernatural motivation in her presentation. He will then feel the need of knowing these truths.

By means of well-planned questions and study lessons, the catechist then provides the children with assimilation exercises in order to deepen the impression made. After they have summed up the essential doctrine in their own words, she directs them to "read how the catechism says that."

PLAN FOR ACTIVITY

Whenever time permits, the catechist should plan for an activity that has as its purpose to train the children in well-connected thought and speech concerning religious truths. At first she will help them to organize the material taught by posting "key" words or by putting an outline on the board for them to follow. They are now ready to see the advantage of "learning the definition by heart." Little children are provided an additional opportunity for physical activity by the use of "finger plays" while reciting the definition.

In order to provide the much needed spaced repetition, essential for memorizing, the catechist conducts a supervised study period with the children at the opening of the following class. She thus helps them to memorize the definitions. The definition is read silently by them while the catechist repeats it aloud in meaningful phrases. They repeat it silently with eyes closed several times;

then there is chorus recitation of the same; the entire group participates or different rows repeat phrases alternately.

The catechist can prepare cards containing the required definitions of each unit (usually eight lessons). After the children have been taught these definitions, the catechist will provide material for catechetical games or drills.

CONCLUSION

As it is imperative that lay catechists, both those who

are trained teachers and those who are not, realize the proper relationship between the catechism definitions and the religious education of the child, and use the catechism as it should be used, we hope that the foregoing considerations will be of benefit to them. Upon analysis we will find every psychological rule for memory work applied in this solution as far as circumstances will allow, as for example that of spaced repetition. Catechists should remember that it is by following the laws of learning based on sound psychological principles that the most effective work will be done in teaching children to know, love, and serve God. Putting forth her best efforts, the conscientious teacher can expect, with the grace of God, that her work will be fruitful for all eternity.

Guiding Guidance Programs

(Continued from page 197)

the art experiences that will teach him social living. Through activities like carrying out construction projects, setting up exhibits, making relief maps, painting murals, modeling with clay, experimenting with colonial samplers, drawing and painting scenes from nature, the student of seventh grade level will grow and develop. He needs to manipulate materials, to use all sorts of media; it is essential that he learn to control them, because doing so is a necessary activity of growth. The little acts of kindness, of courtesy and thoughtfulness the pupil performs in projects, demand cooperation and create a friendly and social attitude. Through lessons in drawing, the student learns to observe well; he acquires the technique of expressing freely and honestly, and above all, he feels the satisfaction of continuing a work to its completion. The classroom teacher, wide-awake to the opportunities of

curricular subjects, will seize occasions like these to help guide her students along the road to well-adjusted personalities.

PRIVILEGED TO FORM YOUTH

This is our vocation. We are privileged to form youth. By means of sound principles, by sincere interest in and genuine love for God's children, by continuous study of their growth patterns, by an ever-increasing alertness for better techniques, tools, and methods—by all this, rooted in the nourishing soil of God's grace and daily fed by contact with God through prayer, we can guide our pupils to happy, healthful, generous, intelligent, worthwhile living.

CAVE Exploratory Committee Meets

(Continued from page 192)

a central depository of A-V information so as to avoid duplication of effort in the preparation of Catholic A-V materials; the feasibility of arranging for Catholic educators to act as advisers to A-V manufacturers who are preparing Catholic films and filmstrips; collaboration with NAVA; central film and tape libraries; the application of television and tape recordings to educational use in Catholic schools; and the program for the 1953 CAVE convention.

The reverend chairman appointed a committee to

frame a constitution and by-laws for a projected association. Another committee was named to arrange the speakers program for the 1953 convention, which is to be held in Chicago at the Hotel Sherman, on August 2-4, 1953. A third committee will prepare a questionnaire to obtain more audio-visual data from Catholic educational institutions. (Suggestions for the 1953 CAVE Convention program will be welcomed by the reverend chairman, Father Michael F. Mullen, C.M.,

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THE CATHOLIC LADDER

By J. VINCENT HIGGINSON

21-10 33 Road, Long Island City 6, N. Y.

A GROUP of Indians were leaving the mission in a few days and returning to their distant village. What simple means could the missionary devise to aid them in remembering the truths that they had learned during their short period of instruction? The missionary was Father Francis Norbert Blanchet, who with Father Modest Demers had been sent to western Canada at the request of the Hudson Bay Company to provide for the spiritual needs of the Canadians and Indians engaged in the fur trade. By a predetermined arrangement, the two missionaries had gone to Cowitz to establish a mission, a post some twenty miles from Vancouver in what is now British Columbia. Here they had held their first mission beginning on that memorable day, the 17th of March, 1839, and continuing until the first of May.

The Indians referred to were a group of twelve from Whidbey Island, Puget Sound, led by their chief Tslakum. The 150-mile journey to the mission entailed a two day canoe trip to Fort Nesqually and a three day march overland to the mission. These Indians, like several other delegations from several Indian villages, arrived largely out of curiosity, for the news of the coming of the "black-robos" was passed along by their primitive but effectual grapevine.

MISSIONARY'S SOLUTION A MNEMONIC DEVICE

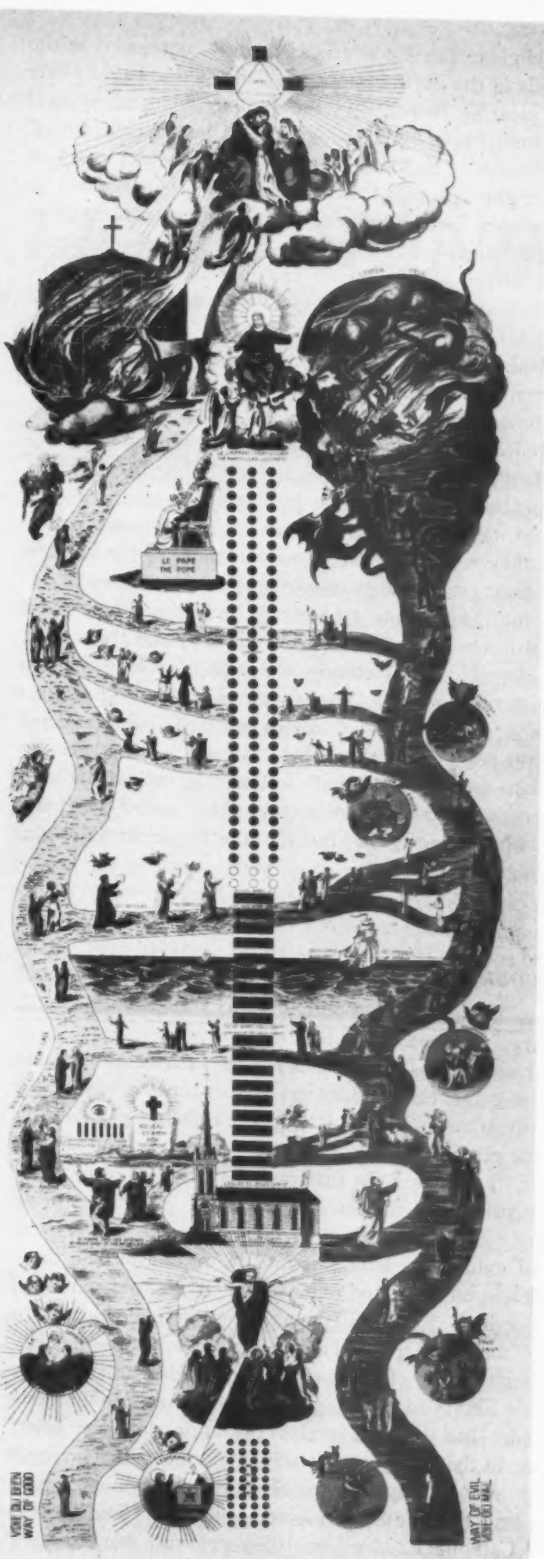
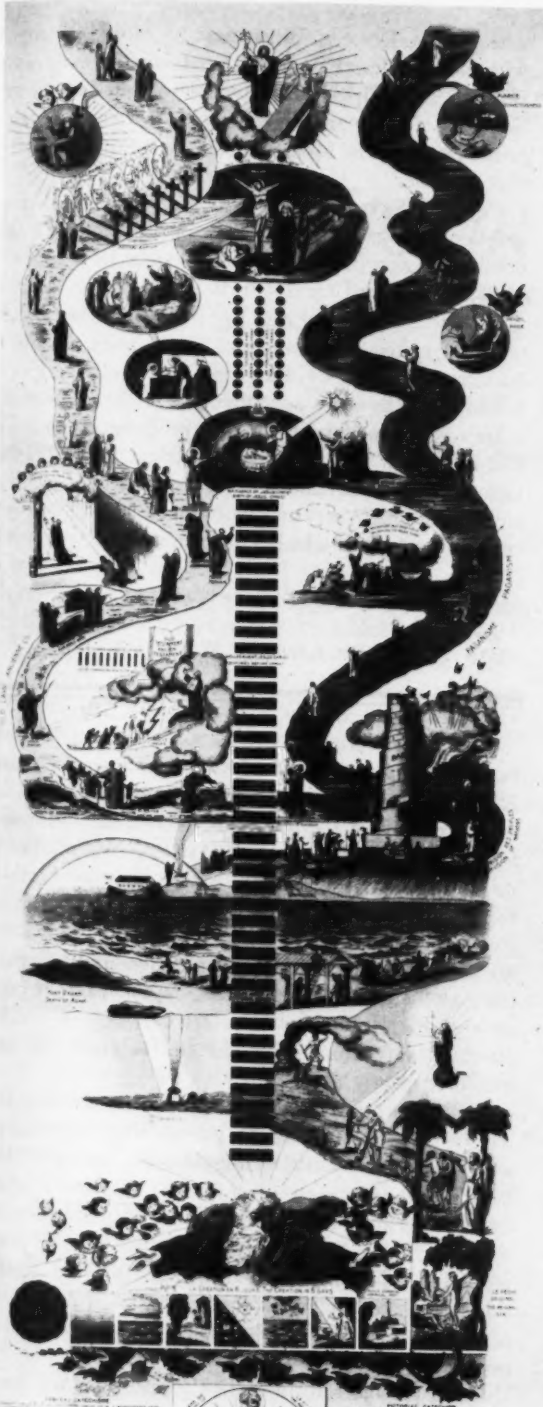
The answer to the problem confronting Father Blanchet was as simple as it was wise, the "Catholic Ladder." The name ladder arose from the notches carved into a square stick, each notch representing a period to which was attached a story of bible history, the life of Our Lord, and the history of the Church. (Actually there were forty notches representing forty centuries before Christ, followed by 33 points and a Cross to represent the life of Christ. After this came 18 marks and 39 points [1839] to represent the Christian era.) It was a heaven-sent inspiration, the mustard seed which aided in spreading the faith throughout the northwest.

During their last few days at the mission these Puget Sound Indians were instructed in the "story" which was repeated again and again until they were thoroughly familiar with it. After these eight days of training they started for home, their chief carrying the precious Ladder or Sahale Stick (stick from heaven) as they called it, carefully encased in a sheath. In a sense they were its first apostles, for as the missionaries later travelled through the wilderness visiting the various tribes they found many Indians who had come in contact with the "story" from this original group. It is also interesting to observe that some Indians in the northwest had their first inkling of the existence of the Great Spirit from the Iroquois who formed part of the overland party to Astoria in 1811.

LADDER MET NEED OF ILLITERATE INDIANS

After its introduction, Father Demers as well as Father Blanchet made the most of this fortunate "invention." It was an immediate necessity at this time since the Indians were not capable of reading; still, through this oral instruction they became familiar with the truths

The copy of Father Lacombe's "Catholic Ladder" on the facing page was made possible through the kind cooperation of His Excellency Most Reverend Martin Lajeunesse, O.M.I., D.D., of La Pas, Manitoba, Vicar Apostolic of Kewatin. The original of it is a lithograph in colors given to the author by His Excellency. It measures close to two feet by three feet, with captions in both English and French. In imagination place the right half above the left half and you have the "Catholic Ladder" as originally produced. Starting at the bottom left are depicted the Creation, the story of Adam and Eve, the Flood, the Tower of Babel, and the giving of the Ten Commandments. From here begins the way of the Chosen People and the path of paganism. Scenes from the life of Christ are given at the upper left with medallions beginning here of the theological virtues and the seven deadly sins. They are continued at the bottom of the right column where there is shown the establishment of the Church. The apostles are depicted and later the heretics. Between the paths to heaven and hell constant movement is indicated, and figures of Indians illustrate their conversion. The upper sections of this column show the end of the world and the Last Judgment. The rectangular bars represent centuries and the dots, years of our Lord's life, and the days after Pentecost.



LIBRAIRIE BEAUCHEMIN LIMITEE
10 RUE ST GABRIEL, MONTREAL

of religion. The Ladder is frequently mentioned in the annals of the northwestern missions. These pages relate the pleasing response of the Indians when summoned for instruction by the ringing of a bell. Furthermore, they speak of Ladders of fairly large dimensions, in fact we might better call them poles. One is mentioned as tall as six feet and fifteen inches square, and another slightly smaller was ten inches square. These were raised aloft, either in the open or in the crude church and the notches and points indicated as the story was told and retold.

Whether the missionary was present or not, we learn that on Sunday the Indians would gather and one among them would explain the Ladder. Some must have acquired considerable proficiency and gradually increased the length of their explanation. One Indian in particular is mentioned as extending his "talk" to several hours. There were Protestant missionaries in the same vicinity and they were not slow to see the value of the Ladder. For their purpose they constructed the Evangelical Ladder and the Protestant Ladder. The first was originated by Brother Alvin Waller, a Methodist, and the second by Mrs. H. H. Spaulding, the wife of a Presbyterian minister. Since some villages were visited by both Catholic and Protestant missionaries some confusion and incidents resulted. We read for instance of one where the Indians were aware of both, and a "contest" was held to determine their choice after each of the Ladders had been explained again. The Indians in this case chose the Catholic Ladder.

LADDER TOOK PRINTED FORM

It was a small and natural step to reframe the idea and to present the Ladder in a printed form, with pictures to illustrate and record the "story" more graphically. Some reports seem to imply that this happened shortly after its inception. In that case the Ladders were probably printed in eastern Canada, since a printing press bought for Father Demers did not arrive in the west until some years later. Pictures were multipled in these different editions, and one version we are told contained a hundred. Father Blanchet's copyrighted Ladder of 1859 measured five and a half-feet by two and a half-feet. A print of one of these early Ladders is reported to be in the library of Mt. Angel Abbey in Oregon. The early Ladder had only an oral explanation and one priest close to the originator stated that Father Blanchet used only an oral explanation. However, in a bibliography we find that Father Blanchet published "The Key to the Catholic Ladder" in 1859, probably employing a press that printed one of the Oregon newspapers.

Father Pierre-Jean de Smet, S.J., in his journeys through the northwest in the early 1840's spent some time

with Father Demers. When first he came into contact with the Ladder, Father de Smet was so enthusiastic that he remarked, "That plan will be adopted by the missionaries of the world." His *Indian Sketches* contain a printed copy of the Ladder. It differs from Father Blanchet's Ladder.

Father Albert Lacombe's Ladder of 1871 presents another phase in the later history of the Ladder. He undoubtedly knew of the earlier form since he travelled in the territory where it was known. When Father Lacombe, O.M.I., was confronted with a group of Blackfoot Indians more interested in the story of Christianity than in its doctrine, he began by drawing pictures on the ground to illustrate the story as it unfolded. Again it was only a step to the printed form and he designed one with this intention. The first sketch was on a large buffalo hide made with coal and later a new sketch was made on paper. Although serviceable it must have been quite crude since some laughed at the result.

NUNS PREPARED LADDER IN COLOR

Nevertheless from this crude sketch was developed a fine colored Ladder by a group of nuns in Montreal (See the illustration). The Superior of the convent was so impressed that she immediately ordered a printing of 500 copies for the missions. It is in two sections, the one on the right is placed above since the story begins at the bottom left with the days of Creation, Adam and Eve, the Flood, Tower of Babel, continuing on with the life of Christ, His death and ascension into heaven, as the first half. The later history of the Church makes up the second part with the road to heaven and hell standing out prominently. In the original the sheet measured nearly a yard long.

Father Lacombe's Ladder became world famous. During the period he travelled in Europe some 16,000 copies were printed in France for the missions. Likewise, Pope Pius IX was so impressed by it that he ordered several thousand printed and these were distributed to the missionaries of the world. Thus Father de Smet's "prophecy" was fulfilled. The Ladder also received recognition at a general chapter of the Oblates which Fr. Lacombe attended and 10,000 copies were ordered for the missions.

In its primitive form or in the later printed one the Catholic Ladder was the means of bringing the faith to the northwest. Father Blanchet, its inventor, later became Archbishop of what is now the diocese of Seattle, and Father Demers, Bishop of Vancouver. Father Lacombe although never named to such ecclesiastical honors was one of the most revered pioneers of the Canadian northwest. The history of these missions reveals the many

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SO LET YOUR LIGHT SHINE

By SISTER MARY HENRIETTA, O.S.M.

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DAILY we who are blessed by God with supernatural faith, if we have not allowed our spiritual perceptions to become dulled by a complete absorption in material values, are struck, even awed, by the reflection of the Creator in His creatures, by the revelation of God's beauty and love in the world around us.

Indeed, the hint of God's infinite perfections captivates us in the fragrance of the rose, the colorful magnificence of an autumn countryside, and the joyous song of the meadow lark.

But these creatures of the Almighty reflect His perfections of necessity, without volition or intellection. How much more noble, how much more irresistible and lovable is that portrait of the Almighty delineated by the Holy Ghost on that medium which alone can respond freely and knowingly to the slightest touch of the Divine Artist—the human soul. In it is produced a charming, living portrait of God, and the crowning achievement of human living—sanctity—is attained.

Jesus Christ, the God-man, is the model par excellence of all human perfection. He possesses in the fullest possible measure every quality which we admire in any person we know. Certainly He had a magnetic personality, for He so charmed the multitudes who heard Him that for three days their bodily hunger was ignored in an intense earnestness to grasp every morsel of spiritual food contained in His sacred words. His gentle kindness won the timid, the sophisticated wordling, and the sinner. True, He hurled frightful condemnations against the proud and self-righteous and was severe in His treatment of those who profaned His Father's House, but these notable exceptions rather set in relief His customary meekness and gentleness.

THE CHRISTLIKE PERSON

Christ is God revealing Himself to us. He is the divine pattern after which we must model our lives more and more closely as we desire greater and yet greater growth in holiness. But, weak and inconstant as we are,

ever grasping for some tangible support for our feeble efforts, how great a spur is placed upon our attempt to reproduce some faint likeness to Christ in our own souls when we make the acquaintance of someone, a flesh and blood person like ourselves, who is already far on the way to success in this tremendous venture!

Our contact with Christ is invisible; it rests on faith. Personal contact with our Lord is impossible, but this Christlike person lives in the present, perhaps very near to us! We see him daily, feel the pressure of his friendly handclasp, laugh together at a joke, exchange opinions and ideas. As Christ reveals to us the manifold perfections of God, so does this soul who, in the words of St. Paul, has "put on Christ," reveal to us who are yet struggling along the lower paths of the spiritual life somewhat of the infinite charm and loveliness of the personality of Jesus. This soul, radiating Christ, brings sanctity down from the realms of the unattainable, and shows us with more effective power and convincing eloquence than the best books or sermons that "it can be done." A life of great holiness, of close union with God, can be lived in this present time, under these circumstances, because we see this soul doing it!

Specifically, how does saintliness such as this manifest itself in daily living? What are its qualities and characteristics which make it react so powerfully upon others and cause it to be a great inspirational force in their lives?

SANCTITY MANIFESTS ITSELF

First of all, sanctity is always humble. It is unconscious of itself, and sincerely believes that it offers but a poor resemblance to its divine model. It is thoroughly unostentatious, and, far from seeking to make itself known, it takes every precaution to remain hidden. For genuine sanctity, however, such precautions are in vain. A rose cannot but diffuse its perfume, the sun's rays of necessity bestow light and heat, and holiness perforce scatters its beneficent influence everywhere it goes.

Humility, being truth, acknowledges God's gifts and

opens wide its arms to them, not for the satisfaction or glorification of self, but that these gifts may be poured forth upon other souls for the glory of God. We see to what extent God Himself trusts the humble soul, for He knows His greatest gifts will be used with all possible effectiveness solely for His honor. Such a manifestation of humility is convincing evidence that this virtue's true worth lies, not in the absence of God's gifts nor yet in the refusal to admit their presence, but in the buoyant, joyous acceptance of all, that God may be glorified and souls saved! The humble soul obeys our Savior's injunction quite literally: "So let your light shine before men that all may see and glorify your Father who is in heaven."

Holiness is not divided into compartments with each virtue strictly assigned to occupy a particular section. So closely allied to humility as to be almost indistinguishable is that hallmark of true greatness—simplicity. The possession of this quality envelopes its possessor with a charm that attracts everyone. Simplicity is artless; it knows nothing of sophistication or haughtiness. It has a remarkable facility for adapting itself to any situation, however embarrassing, perturbing, or flattering it may be. It receives compliments and contradictions alike with an unruffled serenity. Failure is acknowledged calmly, and success is received with unassuming dignity. Simplicity is at home with the poor, the ignorant, the sinful. It is at ease with the wealthy, the learned, and the virtuous. In the former case, while not lowering itself, it stoops to bestow God's gifts upon the needy—the wealth of His grace to the poor, His wisdom to the ignorant, His mercy to the sinful—and by so doing raises them toward its own level. In the latter case, it makes the wealthy poor in spirit, the learned wise, and the virtuous more holy. To each individually, simplicity leaves encouragement and the desire of emulation, valuable helps indeed to one who is struggling to become more Christ-like.

PRUDENCE ILLUMINES THE PATH

The searchlight of the supernatural prudence illumines the path of the saintly person, and guides with unflinching certainty the smallest details of daily life as well as life's major decisions. This supernatural prudence is more evident in small matters, perhaps, than in great ones, probably because the latter are of less frequent occurrence. Prudence of this type not only has unerring judgment concerning what is good or bad, wise or unwise, but it has an astonishingly delicate and refined perception of what is fitting and proper under any set of circumstances. It speaks exactly the right word, it knows precisely the correct moment to act, it judges accurately the course of thought, word, or action which will bring

out the best in others. If at times it leaves a sense of dissatisfaction or disconcertion in the less prudent soul, the latter, if sincere and well meaning, can scarcely fail to recognize in the end that the very wisdom of God is guiding the life of this holy soul.

Another source of inspiration which the ordinary person finds in a truly holy one is a meekness and patience which absolutely nothing seems to disturb even slightly. Meekness and patience practiced as the general rule with a few allowances for exceptional circumstances is admirable and understandable, but such constant, unvarying gentleness as is displayed day in and day out by this saintly soul leaves one marveling at the power of God's grace when it meets no resistance in the soul. This living example of one who has delved deeply into the meek and gentle heart of Christ fills the beholder with a renewed desire to uproot any remaining obstacles which prevent his own soul from mirroring Christ in like manner.

Perhaps the most strikingly apparent of all attractive qualities in genuine sanctity is a spotless purity. This purity is much more than the perfection of the virtue of chastity, more positive than the complete absence of deliberate faults. It is not the purity of unknowing innocence, nor yet the reclaimed purity of repentance, but the tried and true virtue of mature holiness. It has the delicacy of the lily of the valley, and the strength of tempered steel. The radiant virility and magnetic charm of sinlessness shine out unbidden in the countenance of its possessor. We understand more clearly the marvelous power of sinlessness, and we dimly begin to appreciate the irresistible loveliness of the immaculate soul of Mary which drew the Son of God from the sanctuary of the Divinity into the prison of Her spotless womb.

TRANSFORMING ALL INTO MAGNIFICENT UNITY

Of course, in the soul of a holy person, love, the queen of all perfections, sheds its effulgent beauty upon all other virtues, transforming all into a magnificent unity.

Love of God and love of neighbor are but two facets of the same jewel of charity. Love of God is the beginning and the end of activity and repose. It motivates, sustains, and completes every thought, word, and deed which is directed to the welfare of the neighbor. Like our divine Master, love goes about doing good to all with such kindly selflessness that it seems constantly to be receiving favors rather than bestowing them. This saintly soul is St. Paul's eulogy on charity come to life.

Love is patient with the thoughtless; it is kind to all without exception. It has the same sincere kindness toward the rich and the poor, to the earth's great and to its lowly, but it does not reckon worth by the standards

of the world, nor measure its gifts by the hope of returns. Charity is ever alert to the needs, even the wishes of others, and if it can give assistance without betraying itself to the recipient it is delighted. Charity is never in a hurry, and it never has more important things to do when called upon for help or counsel.

Charity is naive enough to trust others, to believe in them, and have faith in their ultimate triumph over sin and self. And what wonders this faith and trust work in the soul of one who is blessed by this contact with a person who has died to himself that Christ may live again in him and in others!

CHARITY INSPIRES OTHERS

Charity inspires others to rise from sin to repentance, from repentance to goodness, and from goodness to sanctity! Christ said of Himself that He came "not to be ministered unto, but to minister," and the Christlike soul, like the great apostle Paul, seeks by word and example to be all things to all men that it may gain all to Christ.

Christ has said, "Be ye perfect as your Heavenly Father is perfect." But the white light of God's infinite perfection dazzles us; we are unable to comprehend, much less imitate its blinding brilliance. The humanity

of Christ softens the splendor of these rays into proportions which our fallen nature is capable of comprehending. But even yet it requires a valiant soul of more than ordinary mettle to assimilate the divine rays emanating from Our Blessed Savior, and gradually permit himself to be transformed into "another Christ."

How fortunate, then, are we, when God gives to us for our daily inspiration and emulation a soul who truly can say: "Be you imitators of me as I am of Christ." As a prism breaks the dazzling white sunbeams into the spectrum with its beautiful colors easily distinguishable, so does the mighty power of sanctity in a person whom we know cause the radiance of holiness to be diffused throughout the ordinary actions of daily life where we can readily see, admire, and strive to imitate. The beauty of God's perfections streams through the translucent fibres of this soul, pouring forth its mighty charm in words and actions, and from the very countenance itself.

All the wonders of creation, animate and inanimate, are paths that lead to the Creator, but all converge in that culminating work of creation, the human soul perfected by the action of the Holy Spirit with man's free cooperation. The sanctified soul forms not only a path but the very gateway which leads, unconsciously but surely, countless souls to the very heart of incarnate love!

Blessed is he who can number one such person among his acquaintances. Twice blessed is he who can call this soul his friend!

The Catholic Ladder

(Continued from page 208)

novel measures taken by these zealous pioneer priests. These include the use of the Chinook jargon, the common trade language, for missionary work; the use of shorthand among the Indians of the Columbia River valley; and the Cree syllabary, a sign for a sound. Nevertheless the humble and primitive Ladder stands high in the esti-

mation of those familiar with the work of the missionaries of this region. The spiritual ladders of old presented ideals of sanctity but the Catholic Ladder brought the Indians step by step the message of salvation, and in the final analysis, was the source of the fervor that so often characterized their religious ceremonies.

DEMOCRACY in the CLASSROOM

By SISTER M. CHARLES BORRROMEO, I.H.M.

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OUR Holy Father, Pope Pius XII, in a message to teachers, cautions them to remember that they are training children to live in the world *today*; that it is their duty to develop their children in their own era; that they must develop a *citizen* and not someone apart from the life led in our own country today. The place where they, as teachers, can best carry out the Holy Father's wish is in their own classrooms. In order to train their children for life as American citizens the best way is to make their whole classroom environment a democratic one based on Christian principles.

This democratic classroom, composed of all nationalities, races, and creeds, is one in which each individual child is given opportunity for legitimate self-expression, and all of the children willingly submit to lawful authority governing human conduct and social relationships. This classroom atmosphere allows each child to develop according to his individual nature participating in the class in his own way. At the same time, it gives the child the training and discipline necessary to face life in reality and to cope with its problems. With this kind of background, students of today will be true citizens in the making! This challenge is given to all teachers and, though they may feel unqualified, if they are willing to accept it no doubt the results will be most gratifying! How, then, can our teachers make their classrooms democratic?

PUPILS TAKE ACTIVE PART

Very simply, for, in a classroom of this type, we find much child "participation." The student is expected to take an active part in all phases of his school life, in contrast to the days when he was expected "to be seen and not heard" in his classroom. Just this past year I tried working together with the class and was very pleased with the experiment.

The class nominated the children whom they wanted to be on a junior student council and, with these as candidates, we had our election. The results were most surprising because the choice fell on those almost any

teacher would appoint herself. This happened by talking over beforehand the necessary qualities to be found in one elected to office. To my surprise, the children themselves brought out these qualities and all I had to do was agree to their choice.

In the election proper the class developed a cooperative spirit because they had to be willing to listen to the other side as well as voice their own opinions on the matter. Had they refused to do this, an election would not have been possible. After the decision was made, the children had to accept it and all the results that followed, since it represented the choice of the majority of the class. If they refused to do this, there would be no point in having any future elections.

This council, then, throughout the year, took over the class when I had to leave the room for the many emergencies that come up in every teacher's life. Usually the students had an assignment and the council member sat up in front, doing her work ready to give any necessary help if needed. Since that member was one whom the children themselves had elected, they wanted to cooperate with her so that the whole council would be a success and perhaps be given more powers.

GAINING COOPERATIVE SPIRIT THROUGH ACTION

Again, this cooperative spirit can be developed in as simple a thing as arithmetic. There are always some children who have much difficulty in this subject, and if a teacher lets a group of children work together at the board, the slower child usually learns his lesson more quickly. Not only does he learn arithmetic but cooperation, too, for he has to be willing to take the correction of his fellow students and, to the best of his ability, follow the directions given. Also, those helping this child teach cooperation by their willingness to give all the time and effort necessary for the slower child to learn. Teachers can help their pupils become more cooperative by giving them ample opportunities of working together in the classroom whenever it is possible to do so.

Through these democratic procedures teachers can also develop a personal responsibility in every child. This can most easily be done in a social studies class. Let the children divide themselves into various groups and each group choose a pertinent problem to solve, such as, a housing project, the race question, or city safety. In this process the children become aware of the problems of their brothers in Christ and realize their own personal responsibility in doing what they can to better the conditions. Then, in the social studies class, let the children talk over the problems and actually give them opportunities to do something about them. They can at least begin to do this in school and then complete it at home. By using these democratic procedures in their classroom, teachers can develop in the children qualities they can apply to their lives as American citizens who are expected to cooperate with the government and accept their responsibilities in voting.

DEMOCRATIC METHODS SOLVE CLASSROOM PROBLEMS

In the manner in which they solve their classroom problems, teachers could use democratic methods, too. They need not hold their children under a totalitarian discipline in which they are continually repressed and regimented, but rather a democratic type which develops a social being capable of intelligent participation in a democracy.

If a child has done something wrong, instead of immediately punishing him, a teacher can talk to him privately and make him realize the necessity of reasonable discipline in his classroom. Point out how his conduct can interfere with an entire class and, if he "got away with it," so could all the other boys and girls and no learning would take place in the room that day.

This technique proved most satisfactory for one teacher I know. A girl had been constantly disturbing those around her by borrowing pencils, paper, and erasers, and talking aloud to her neighbors. This continued for some time until this teacher talked to the girl and pointed out the fact that because of her conduct not much learning went on either for herself or the others in that class. After being talked to quietly and sanely about this matter, the child saw the justice of her teacher's action and readily agreed to attempt improvement in the future. The teacher was very happy with the change in this girl's behavior and although it did not take place over night, it proved to be a permanent change.

Through this proper guidance all children will realize why some discipline is necessary and, in fact, will be the first to ask for it, for children want a happy classroom. Again, if a particular difficulty comes up with

a child, usually more can be gained by talking it over with him, or the parties concerned, and arriving at a satisfactory conclusion together. When this is done, the child recognizes the value of settling problems with one in authority, for the teacher can help him see the reasons behind things that he could never arrive at by himself.

PUPIL AIDS TEACHER

This past year again gave evidence of this fact. There was a boy in the seventh grade who, in spite of repeated efforts on the part of the children and myself to make him feel wanted, refused to adjust himself in the classroom. Thus he made life miserable for himself and for his classmates. After quite a while, when the situation became unbearable, a girl came up to me and asked if she could please see this boy and, in my presence, tell him what she thought of his conduct. That very day the three of us went out in the hall and this girl did just as she said; she told him what she thought of him in the most calm, kind, and yet forceful manner that I have ever heard. Both of the children gave their own ideas and arguments on the subject while I merely stood by and listened.

Strange to say, this girl, without any previous coaching on my part, told the boy the very same things that I had told him so many times before. The boy was quick to recognize this and even reminded me of the fact. All I did was agree and disagree at the proper times and make a final comment that set them both thinking. This little episode did more for that boy than anything we had ever done before to try to wake him up, and he appreciated the fact that his teacher was interested enough to help him in this way.

In having a difficulty solved in this way, the pupil feels thankful that he has one in authority to try to understand him and to straighten him out when he needs it. By applying these democratic methods in their own classrooms, teachers are instilling in their own children, perhaps without the children realizing it, a true appreciation of our democratic government.

What a splendid opportunity American teachers have to make their own classrooms into miniature democracies in which they use democratic methods of procedure in settling problems. Teachers can familiarize their students of today with life in a democracy as children, and as adult citizens, they will put into actual practice what they learned as pupils under teacher supervision. At the same time, the teachers will be accepting Our Holy Father's challenge of training the children to live in the world today as intelligent citizens of our United States. To all teachers everywhere is given this privilege, this responsibility of educating their children of today to be better citizens of tomorrow.

Teacher to Teacher—In Brief

AN ADVENT PROJECT

By Sister M. Rosaire, O.S.U., St. Francis of Assisi School, Louisville 5, Kentucky

THE FIRST GRADE pupils of our school gave the Infant Jesus a very hearty welcome on His birthday last year. Each day during Advent they filed up to Sister and whispered the little sacrifices they had made for that day. Sister gave each in turn a straw to put in the crib. As they deposited their bits of warmth, each one said, "Jesus, I love you." (This procedure took just about five minutes of the religion period.) They were reminded to repeat the ejaculation frequently during the day; for instance, as they waited for the others to get their wraps and when they walked through the halls in silence.

Children Draw Lots to Place Crib Figures

On the last day of school before the Holidays each child printed his name and put it in a box from which the smallest child in the class drew out the names one by one. The first child whose name was drawn received the honor of holding the Infant Jesus and later of placing the figure in the stable which was, by this time, well filled with straw. The second child held Mother Mary; the third, Saint Joseph; and on down the line of angels, shepherds, Wise Men, and animals. When all the figures had been distributed the remaining children took their places as angels around the lighted tree with the crib beneath it. The classroom shades were drawn to give the effect of night. The angels began singing "Silent Night" while the figure-bearers slowly and reverently made their way to the crib, placed their figures in the straw, withdrew, and continued singing with the angels. "O come Little Children" and "Happy Birthday, Jesus" were then sung after which followed a fervent Our Father and Hail Mary together with an offering of their hearts to Jesus as their Christmas gifts. After quietly tip-toeing back to their seats they begged Sister to keep the room dark just as it was at least a little longer. The angelic expressions on these innocent little countenances still wrapped almost as it were in ecstasy, was an unforgettable sight.

Recollection Like That of the Shepherds

Dismissal for luncheon interrupted the scene, but the calm, quiet line that filed from classroom to cafeteria

told of recollection somewhat like that of the shepherds after their visit to the Bethlehem stable. Later that afternoon when all the children had gone home Sister, with a heart full to overflowing, began recalling events of the day. She had been impressed, deeply so, and walking up to the little crib with the intention of rearranging and straightening up a bit found that she could not touch a single thing.

Something, or was it Somebody, within her seemed to say, "Don't move them, Sister, those little ones put them that way and that is how Baby Jesus likes them." Undoubtedly Wise Men continued adoring among sheep; shepherds kept guarding camels; and angels hovered just anywhere; yet the scene was beautiful because innocent hands and hearts had made it. "Unless you become as little children . . ."

Sisters, try this little project with your first, second, or third grade and see what an impression it makes not only upon the youngsters but also upon yourself.

LOCUS PROBLEMS

By Sister Mary Esta, C.S.J., St. Francis de Sales High School, Utica, New York

THE USUAL procedure is to teach one locus at a time, but for the sake of exciting interest it is sometimes well to vary this and take a practical problem which may be worked out "on the spot." For example: a treasure is buried to the south of a tree, ten feet from the tree and five feet from the curb stone. Where is it? After a moment or so some boy will invariably ask "Is it in the road or on the sidewalk?" That boy has thought out the possibility of two solutions.

Several Questions May Be Necessary

For the less clever several questions may be needed: "Where would all the points be ten feet from the tree?" "Where are there points five feet from the curb?" "In how many possible places may these two paths cross?" "What direction definitely eliminates two of these points?" "Now you need to know only one more thing—is the treasure in the road or is it on the sidewalk side?"

Then draw your picture—the tree, a point. All the points ten feet from the tree form a circle with the tree as a center. Draw the curb stone—a line. Locate all the points 5 feet from the curb (two parallel lines). Mark

the four intersections A, B, C, D. Check off the three not needed—mark the remaining one answer.

Several Will Start Class Thinking

Several others of similar nature will start the class thinking. A camp is located 120 rods from a straight road at a point A. 200 yards away on the same road at Point B there is a second camp. A supply camp is to be built on the road at Point C so that the camp will be equally distant from A and B.

Take a yard stick as the road—a chair may be camp 120 yards from the road—a second chair 200 yards away from the first chair but on the yard stick is the second camp. Show how to locate all the points equidistant from both camps but locate the one on the road. This is the answer.

Boys in particular like problems in which one is locating shooting range of a gun.

For example, a road crosses a railroad track at an angle of 70° . On the road 42 miles from this intersection there is a gun which has a range of 39 miles. The train has just passed the crossing. Show that the train will come within range of the gun. Show that it will eventually pass out of range of the gun.

Many similar examples of practical applications may be found in any trigonometry book or in old textbooks. After you have worked out about half a dozen you are ready to announce casually, "There are rules to this thing. Let's learn them."

Then present each simple locus, one at a time and drill carefully in the abstract.

Next take combinations of loci and insist on doing each part as if it were the only part to be done, mark the combined results or the intersections answer and be sure each pupil understands why each point:

- (1) satisfies all the conditions.
- (2) is the only point (or one of 2, 3, or 4 points) which does satisfy all conditions.

Loci can be fun. They really are a game. Try it this way. It works.

WHAT COLOR IS TUESDAY?

By Josephine Trueschler, 3012 Echodale Avenue, Baltimore 14, Maryland

IF you have ever seen children adding up a column of figures you have witnessed a miracle. They hold their pencils rigidly, shake their heads a little, scratch their elbow, and then engrave the answer on a sheet of paper. Each time I saw this occur I was amazed. First, because the size of a second grader is laughable in itself and, secondly, they are so unaware of the wonder of it all that it takes the breath out of a teacher. It might seem that the instructor could be responsible for the mathe-

matical phenomenon but it is not so. Unknowingly, my class schooled me in teaching methods and child psychology. I had never attended a class in either and needed the education.

Unique Aptitude

The only aptitude I had toward becoming a teacher was the fact that I have hair that refuses to curl. This and the terrible need for elementary school teachers secured my position. Having rallied to the call like a patriot, I began to have bleak dreams of lesson plans, hawk-faced supervisors, and the monotony of $2 + 2$. For some reason I never thought of the pupils anymore than I considered the furniture. After my first weeks as an instructor of fifty-four scholars I suffered the most tremendous upheaval of the century. I learned that a hen was a rooster which lays eggs, that Saint Patrick discovered America, and that I ought to be a cowgirl when I grow up. My sanity, which had begun to totter, was steadied by the undeniable truth that I was after all the smartest one in the class.

Variety of Answers Banished Boredom

My students thought I was God. Every word I spoke was gospel, my smile was beatific, and my patience angelic. I did not care to shatter their illusions. With tolerance plus mild encouragement I let the misconception grow to monstrous proportions. My superiority was well established allowing me to indulge in certain unorthodoxies that would dismay every educator on the east coast. In the meantime we were learning the sum of two plus two; the variety of answers left no room for boredom.

I wish every prospective teacher could get to know one group of children. If this were possible there would not be so many detouring into other careers. The wonder of very young children who have not mastered the defensive art of affectation is a never ending delight. They bewilder themselves. The effort they extend toward being "good" has such fervor that the teacher knows as well as they that it cannot be sustained for long. Virtue is a fluctuating kind of thing. Sooner or later Francis will have a nosebleed, Alexander will drop a pocketful of marbles onto the floor, or fifty ink wells will start to leak.

Give and Take Workable Solution

Nevertheless, they overlooked the fact that I was occasionally an unreasonable woman. This gave me the insight that no one can rule a class in anger or strict discipline. A give and take set-up is the only workable solution. Even this must undergo alterations. Rose had the subnormal habit, or liking, for sitting under her desk. I explained the impossibility of such a position. She nodded and sat at her desk for awhile. Then unable to restrain the desire for crouching like a Hindu under the

furniture she slid out of her seat and adjusted herself to living in the lower regions. My patience leaves me at these moments. So I told her to go right ahead and sit under there if she liked it so much. Rose did not seem to mind my sarcasm and folded her legs happily about her. It was time for reading and I saw her diligently turning the pages. Then there was arithmetic and English so that I forgot her completely. While I was at the front board bluffing my way through the proper method of writing a sentence, a head popped out from beside the metal frame of the miniature desk. "Can I come out now?" the head asked. I lost that round gracefully.

The Most Wonderful Part of Teaching

The most wonderful part of teaching young children is that they are so inordinately humble. The least thing I did for them was transformed into a Samaritan act. After many tedious minutes of trying to teach Vincent how to write a capital F without any apparent success I began to get a little edgy and scolded him. I got a glimpse of the big brown eyes and ruffled his hair in apology. In no time he had produced three lines of F's which were superior to any I had written in my life. Each kindness I showed them was returned a dozen times. They offered me strangled bouquets of flowers and pocket-worn chocolates—until I felt like a girl again.

Take Everything Literally

On the other hand the worst part of teaching is that the small ones take everything literally. The real trouble starts once the spoken word penetrates the forehead. The information rattles around in their brains getting all mixed up with everything else. Nothing seems to be catalogued. If there was one revelation that startled me more than John saying, "My aunt went to Hell," it was Gilbert asking, "What color is Tuesday?" I looked at the edge of my blotter for a moment, thinking this is as serious as believing you're Napoleon. But I inquired in a nice voice, "Why do you want to know?" "Yesterday you said something about blue Monday." My brain started to tick again.

Slowly one month turned into another. It was an alternately happy and hectic swarm of days. We somehow survived the joyousness of Christmas-anticipation.

There was Valentine's Day with open declarations of love. The feared supervisor descended in March to see the little darlings. After her departure there was a great to-do, during which I had to remind them to behave or we'd all be looking for jobs in the morning. They were learning to laugh at the jokes that only I was supposed to understand. Spring sauntered in and drifted into June. I was sorry to say good-bye to the gremlin-like people who skippered gaily away for the long vacation.

. . . And Joy that Goes with It

So I did battle with them for ten months. Both they and I have scars to show. We have read *Hansel and Gretel* twenty-nine times and known the terrible anguish of having Eileen's front tooth hang by a single thread for three days. I promoted them only because I taught them everything I know. They listened attentively to my lectures on the honor system, the dignity of man, cleanliness, tolerance, and truth. But it was they who lived the lessons. They have showed concern about my nervous system and the wrinkles corrugating my forehead. Yet at the same time the trollish students have given me youth and the joy that goes with it. They have told me the answer to "What color is Tuesday?"

Father Bernard J. Butcher of St. Mary's, Meriden, Connecticut, is shown addressing the CAFE Convention, on August 5, 1952. He brings to his topic a background of experience as pastor and principal, for he is both at St. Mary's. He interrupted a course in methods of audio-visual education which he was giving at Providence College in order to attend the CAFE Convention. Father has had many invitations to speak at educational and religious meetings. Only recently he spoke at a CCD meeting in Boston.



CAVE Exploratory Committee Meets

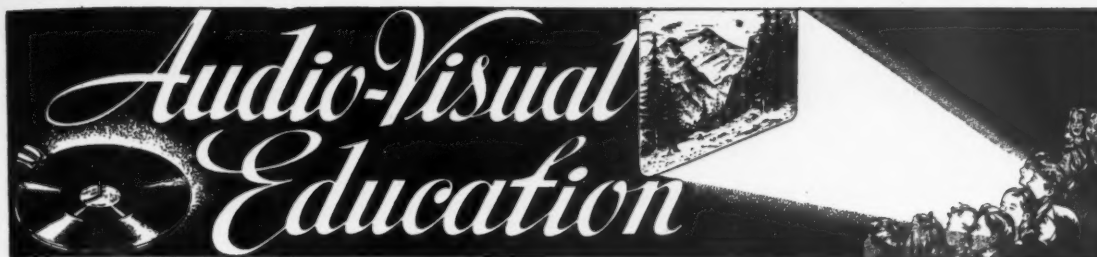
(Continued from page 205)

St. John's University, Brooklyn, N. Y. A meeting of the program committee is scheduled for December 8, in Pittsburgh.)

The program committee has had referred to it the tabulation of responses to a recent questionnaire, sent out over the signature of the Secretary, Mr. Michael V.

Ference, to a limited, diversified group of schools.

Father Barth, from the chair, complimented the members present on their enthusiastic participation in the discussions and thanked them for their many constructive suggestions. It was gratifying to have present many who had had to travel from as far as the east coast.



Training Teachers in Audio-Visual Methods

By REV. BERNARD J. BUTCHER

Principal, St. Mary's School, Meriden, Connecticut

ONE philosophical axiom, which in a few words characterizes and sums up the manner by which man comes to a knowledge of the things about him as well as the phenomena of the universe, reads as follows: "There is nothing in the intellect which was not first in the senses." In a word, man is in a certain sense a sensory being, because God in fashioning the human body placed therein the five senses, which are the gateways to the intellect, the channels through which all knowledge flows.

Modern educators, cognizant of this immutable principle and fully aware of the sensory appetites in man, conceived the idea of giving to him a new system to enhance the education of future generations. This conception gave birth to the audio-visual method of teaching, a system which at the present time is in its infancy, and the advocates of it may be justly termed pioneers.

Erroneous Notions Hinder Method

It is only natural for every new system to be open to rebuffs and oftentimes to be termed revolutionary. This educational method is by no means an exception to the rule. The inertia slowing its progress may be attributed in part to the faulty notions which are proclaimed by its many adversaries. Consequently, it is not at all uncommon for older educators to frown upon it. It is not at all rare to hear this remark which is uttered by skeptics: "It wasn't in use in our day, and our pupils certainly learned their lessons and have made their way in the world and have become successful business and professional men." They take this stand because they are imbued with the erroneous notion that the audio-visual teaching method is playtoyish—a system which will entertain rather than educate.

Our purpose here, however, is not to enter into a debate and we are not here to explain at length the fallacy of such a stand. Their misconception may be summed up in these few words, namely, that inadvertently they have themselves resorted to visual aids as they taught, for the blackboard, maps, charts, illustrations, and pic-

tures, to mention but a few, are visual aids. Rather, our purpose is to point out and to emphasize the need of teacher instruction in the field of audio-visual education before one can capitalize on the multiplicity of fruits which can be gained by using this teaching method.

It is logical to state that if the audio-visual method of teaching is a true system of education, as it is claimed to be, it must of necessity possess objectives which can be proposed and which in turn can be justified and fulfilled. That it does cannot be rightfully denied, and these clear-cut objectives with which every teacher must be familiar are:

1. To combat excessive verbalism.
2. To increase the rate of retention of knowledge.
3. To provide a stimulus for pupil expression of ideas.
4. To bring otherwise inaccessible material into the classroom.

Furthermore, if it is an educational system, it, too, must possess materials which, when properly used, can effect the aforementioned objectives. Of themselves, however, these materials inanimate as they are, exist only in the state of *potentia*, because they are only representations and hence for them to be effective there must exist some means which can successfully effect this transition of *potentia* into actuality. Here we state that the various audio-visual pieces of equipment into which these materials are placed, when known and efficiently used can bring about this desired change. And finally, if it is an educational system, it must have a definite methodology which is to be followed. The question now is, does this new teaching method possess materials, machines, and a methodology? If it does how then can one come to a knowledge of them and learn their current uses?

Teacher Training a Necessity

Beginning with the premise that the audio-visual teaching method rightfully belongs in the field of education, we are now confronted with the necessity of ad-

mitting the need for teacher training and how it should be gone about, because as every educational system has objectives, so also in the field of audio-visual education there are very definite objectives which must be thoroughly understood and their importance stressed. Thus, we are confronted with the necessity of explaining these features. We shall endeavor to do just this by

1. An elucidation of the proposed objectives.
2. A consideration of the avenues which lead one to a comprehension and assimilation of the materials, equipment, and methodology involved, pointing out at the same time the comparison or parallel with conventional classroom techniques.

It is a well-known fact that the common disease of the classroom is verbalism, which is a polite word for ambiguity. In brief, verbalism may be defined as the use of words-without-meaning, that is words carrying the shadow of their meaning but not the substance. The underlying causes of this trouble we believe to be the following:

First-hand Experiences

1. The speed and complexity of our modern day way of life plus the great strides which have been made in the industrial field have robbed the present generation of first-hand, direct experiences which are the most profitable known to man, and from which our forefathers profited so much. Many of the customs and long traditions of family life and providing for the family daily bread, so to speak, have long since become a lost art, because those jobs which were formerly done by hand in many homes, preserving foodstuffs, making butter and cheese, tanning leather, weaving clothes, making rugs, to mention but a few, have been relegated to factory machines. Hence, we say it is possible for many of today's children to grow to maturity without having the slightest notion of how these things are done. Nevertheless, all this is so much a part of our every day living that all should have a knowledge of their howabouts, and frankly we must admit that words alone fall short of doing a convincing or adequate job of this sort of instruction.

2. Textbooks, too, have an effect on and add to the malady of verbalism as may be cited by the following:

a. The meager information which textbooks contain is seldom supplemented by the teacher. Pupils become imbued with bookish knowledge rather than real knowledge.

b. Textbooks are the products of experts in a particular field. Their vocabularies often surpass the powers of pupil's ability to comprehend the language of the book. Consequently, their minds are filled with abstractions and principles of which they have no understanding.

This disease of the classroom can be cured. The healing of the sickness may take time, but the cure is a satisfying one, and it is to be found in the use of audio-visual aids.

Nourishing the Intellect

The things which we learn are meant to be retained, and to retain means to hold in one's possession. The purpose of teaching is to nourish the intellect, for it is the channel of our thinking and the storehouse of our knowledge. This knowledge can be imparted either via the cold, routine textbook method, the lecture form, or by use of sensory aids. All of them are used, but which of them does enhance the retention of knowledge? Let us examine them.

1. The routine textbook method certainly does not increase knowledge retention, because it is a cold proffering of facts. It is an impersonal method of teaching, and lacks the two important principles for effective teaching, namely, intercommunication and spreading out. Destitute of any semblance of motivation as it is, the only reaction to it is nervous tension on the part of the pupil. Devoid of any explanation pupils are afforded little foundation on which to build, and as a consequence they grope about like people suddenly placed in a dark room. If sterile, abstract terms are difficult to grasp, it follows that they are difficult to retain.

2. The research textbook method can and does increase knowledge retention because it is based on a planned lesson approach and represents many hours of scrutiny of manifold texts. It embraces the principles set forth for effective teaching. But true as all this may be, experience has proven that there are very few teachers who prepare their classes in this fashion. The time element which is an important factor in this approach is the discouraging clause.

Knowledge Retention

3. The audio-visual teaching approach is the one which unquestionably guarantees the increase of knowledge retention. This statement can be substantiated through a consideration of two points.

(a) A common denominator is created for all pupils in the class, because through the sensory medium they are all given a like opportunity. When they see in pictorial form what was formerly expressed in words it stimulates the imagination and enables pupils to remember easier and longer. To learn by seeing and by the association of ideas through the medium of a picture is easier and more of a pleasure and less of an onus than memorizing undepicted facts.

(b) The principles for effective teaching are exercised as is proven by the questions pupils ask and the answers which they find in the sensory aid. The facts are spread out and explained not by mere words and illustrations, but in a most graphic manner.

Not only do sensory aids increase knowledge retention but they provide a stimulus for pupil expression of ideas. To stimulate we know means to rouse to activity. A study of the traditional method of teaching discloses that stimulation has become a lost art. For the most part the pupils prepare and recite their lessons in a cold, unrelated fashion.

Provokes Pupil Questioning

In contrast to this method, a teacher who is versed in the field of audio-visual education knows that she has at her command a variety of handmaids—the stimuli—in the form of sensory aids. The reason that they are tools which do stimulate the mind is because they are interesting and relatively easy to master. In their use the pupil's curiosity is aroused and encouraged and both the teacher's and the pupil's attitudes are favorable. It is further known that the average pupil hesitates to ask questions in formal recitation session lest he display his ignorance and chance losing the respect of his teacher and fellow-students. In the more informal setting of visualized instruction, he feels freer because this setting is more like an out of school situation in which his questions come easily and naturally.

Furthermore, sensory aids, inanimate and seemingly inarticulate as they are, do possess the potentiality to provoke pupil questioning. Imagine the many queries—how's, why's, where's, and when's—that arise in the pupil's mind while he is examining even the simplest object or specimen, and how as a result such an item becomes the stimulus for an astonishing array of possibilities for further sensing and learning. Its effect is really the oft-quoted "activity leading to further activity" idea.

It is a well known fact that an individual learns through sensory channels for they afford the direct, concrete experiences which transfers their imprint on the intellect. Firsthand, personal or tangible experiences are not always possible, because of obstacles of time, money, complexity of the object, or the phenomena may be too slow or too fast. Here it is that this modern system of teaching brings the seemingly near impossible or inaccessible material into the classroom. And how is this accomplished? Through the teacher's knowledge of the "cone of experience" that vast inventory of audio-visual materials at her disposal for use and which when she is acquainted with it can remove any obstacle to clear-cut instruction.

Audio-Visual Clinic a Remedy

These are the objectives of the audio-visual teaching method. Objectives, however, good and sound as they are, are valueless unless they accomplish one's desired end or purpose. In a word, something or some means must be at hand and must be thoroughly known in order to achieve the desired results of this teaching system. In this regard we can state with a positive degree of certainty that this type of education possesses the ways and the means, and a teacher can come to a knowledge of them through an audio-visual clinic.

Because this pedagogical system is of recent vintage, the materials which are the handmaids of the teacher are shown in a pictorial device which bears the name of "the cone of experience." This contrived device is but a visual aid to explain the inter-relationships of the various types of audio-visual materials as well as their individual positions in the learning process. For all practical

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purposes we can subdivide the cone into these three categories; doing, observing, and symbolizing. Let us consider in a general way each of these three divisions.

Under the caption of *doing*, we include the following:

1. Contrived experiences, which are the editing of a reality (mock-up).
2. Dramatic participation, which is the taking part either actively or passively in a reconstructed experience (plays).

Observing; Symbolizing

Under the heading of *observing* we include:

1. Demonstrations are methods used to point out the manner in which something is done.
2. Field trips are an educational technique which enables one to see other people doing things.
3. Exhibits are ways of displaying materials.
4. Motion pictures are essentially used to depict motion and continuity of action which may be accompanied by sound (sound film).
5. Still pictures are pictures which are presented in an unimposed sequence. Under the heading of such we include the following:
 - (a) Photographs reproduce an actual scene.
 - (b) Stereographs are pictures which depict the three dimensions of an object.
 - (c) Illustrations are pictorial representations of a reality by which a scene is reconstructed.



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(d) Filmstrips are a series of 35mm. pictures joined together to form a complete homogeneous whole.

(e) Glass slides are photographic positives placed between two pieces of glass.

(f) Kodachrome transparencies are 35mm. pictures usually mounted in cardboard.

Under the heading of *symbolizing*, we include:

1. Charts depict the sequential arrangements or interrelationships of their various elements.
2. Graphs are representations of quantitative data to show comparisons, trends, developments, relationships.
3. Maps are graphic representations of the surface of the earth.

Having come to a knowledge of the materials, a teacher must now acquaint herself with the various types of equipment which she must employ in order to gain the maximum from these materials. Many of the materials must be projected on a screen. Hence, she must have a knowledge of the machines and understand their operation. The following is a listing of them:

1. The motion picture projector which is used to project on a screen either a silent or sound "movie."
2. The filmstrip projector which can be used for three purposes:
 - (a) To project single-frame filmstrips
 - (b) To project double-frame filmstrips.
 - (c) To project kodachrome transparencies.
3. The stereopticon which is used to project glass slides.
4. The opaque projector which is used to project opaque materials.
5. The stereoscope which is used to show stereographs to the individual, and is available in one projection model for showing before the entire class.

Naturally, knowledge of the type of machine which must be used is not synonymous with knowledge of its operation. The latter is wholly dependent upon instruction and practice.

Understanding of Methodology Necessary

Being equipped with the very best in materials and machines is not enough. A teacher must have a proper understanding of methodology, and be able to fit it into useful pattern, whatever that may be; that is, analyze the situation, determine the media called for, and then proceed with confidence that there is a definite superior quality to her work. The very definite and basic methodology which must be employed for effective presentation of films and filmstrips (aids most generally or frequently used) are here outlined:

Motion Picture Procedure

1. *Preview the film.* In so doing the teacher not only acquaints herself with its contents, but she also is the better prepared to read and study the guide book which accompanies practically every film.

This preview will not only acquaint the teacher with the content of the film, but it will show her the organiza-

tion as well as the general treatment of it, and from these items the teacher should be able to select her own method of presentation. Vocabulary and other difficulties may need to be cleared up, pertinent settings located on maps or globes, situations and backgrounds explained, and significance stressed, in order to insure that the presentation of the film will make a worthwhile contribution to the teaching situation at hand.

2. *Study the guide book.* By means of the guide book, the teacher is able to organize correctly the information offered by the film and to select and develop the main objectives which she desires to stress in class. Through this coordination there is very little chance that vital information will be overlooked or missed entirely, because the guide book serves as a review of the film's contents. Furthermore, the guide book enhances vocabulary growth, because words which in many cases are unfamiliar to pupils are noted with the suggestion to the teacher that she explain them. This we must admit is a forward stride in overcoming the evil of ambiguity.

3. *Motivate the class.* This means that the teacher must incite the pupil's interest in the direction she wishes, and build them up for what she means to have them gain from the lesson. This she can best accomplish through a series of well-put questions. However, we do not mean a routine question period, but rather a session where the atmosphere is one of informal discussion, in which the teacher and the pupils participate. Here the teacher will be able to stimulate interest of the pupils in just the direction she wishes. The pupils are then prompted to be on the lookout for the answers, and be alert and apprehensive. Thus the danger of their passively seeing the film is averted.

4. *Project the film.* Now the film should be shown to the class. When the film has run its course, it is a signal that lesson is concluded? Absolutely not, for this in reality is the beginning of a most interesting period of cross questioning. There is no doubt that all will participate in this portion of the classroom work, because their heretofore abstract ideas have now become concrete experiences. They have seen with their own eyes and heard with their own ears a lively presentation of what up until now was for many a dry and uninteresting subject. The teacher can now ascertain the number of questions the film has answered for the pupils and learn whether or not their attitudes have been changed or corrected by the film.

5. *Outside assignments.* Outside assignments serve as the greatest adjunct to the information which the pupils have learned in class. The teacher should take advantage of this opportune time to assign outside work, such as requiring posters to be made, essays to be written, and finally reports of interviews made by the pupils with their friends.

Filmstrip Procedure

In the use of filmstrips the same basic method is fol-



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lowed as outlined above for the motion picture procedure except in this case there is seldom a teacher's guide book and never the running commentary.

Just going over the above simplest and most basic rules for teachers if they are to be intelligent users of this marvelous medium makes it evident that a clinic or workshop dealing in the above phases is positively a must. Without this knowledge it would be impossible to attempt to teach with the use of audio-visual media.

Furthermore, we sincerely believe the time is not far away when all teachers will be required to have taken and passed a formal course in audio-visual methods. Not

only do we feel the need that the normal school and teacher's college should incorporate a course in audio-visual education in their curriculum, but also business training schools and colleges because leading business and industrial concerns are conscious of the role audio-visual materials are playing in the nation's adult education, and are spending vast sums of money on projection equipment and materials which they use for idea communication, to train employees, sell products, explain machine make-up, etc. Therefore, it naturally would be an asset to have had formal training in the use and values of the same.

True Peace: A Unique Religious Film

By SISTER MARY CHARLOTTE KAVANAUGH, O.S.B.,^{*} *Academy of the Immaculate Conception, Ferdinand, Indiana*

THE motion picture film, *True Peace*,^{*} will be of greatest interest to educators, especially to those in the field of Catechetics. By producing this audio-visual aid for the preparation of young and old spiritually for the advent of the Prince of Peace, Miss Joan Morris has accepted the challenge of the commercialized world in its material preparation for the feast of Christmas. Miss Morris has consecrated her life as well as her artistic talent to God. In *True Peace* she has produced a masterpiece of modern art—a new art—carried over into religious education. Her symbolic approach to the film production of spiritual content presenting unadulterated truth traditionally is a new technique in filmdom.

Content of Film

The content of this motion picture treats of the Advent prophecies and prolongs the Nativity and the Epiphany to modern times. The main theme is that nations, as well as individuals, can find true peace only by humble submission to God's will manifested in the

Christ Child, the Prince of Peace. There are three distinct parts which are carefully explained in the commentary in order to give meaning and depth to the symbolic pictures. Part One presents the Advent Season with the prophecies of peace, which foretell the coming of Christ. Part Two contains the Gospel narrative of the Annunciation, Visitation, and of the Birth of Christ, climaxed by angelic choirs announcing the message of peace. Part Three portrays the coming of the three Wise Men who offer their gifts to the Christ Child. The Magi fade away into modern men of three different races offering the flags of all the nations to the King of Kings for His blessing. Three mothers, three scientists, three sports figures, three children, and the three arts, each offer their respective gifts. Mary, the mother of mankind, appears protecting all men under her mantle.

Finale: A little Child shall lead them.

Meditation in Pencil and Paint

True Peace is a 16 mm "art" film in color and with sound running twenty-six minutes. The lecture period is approximately the same length of time. The audio-visual aid may be called a meditation in pencil and paint under the heading of Damascene pictures. Miss Morris's film received approval by ecclesiastical authorities in Los Angeles. Dr. Giulio Silva, composer and conductor, wrote a special composition appropriate to the picture. This musical rendition of choir and orchestra under the competent direction of Dr. Silva lends grace and beauty to the production.

^{*}*Editor's note:* When we first learned of the film, *True Peace*, produced by Miss Joan Morris, we sought to have an evaluation prepared by Sister Mary Charlotte Kavanaugh, O.S.B. in keeping with the method which she explained in her September 1952 article. Because this film has a seasonal peak appeal, although it is used advantageously throughout the scholastic year, it had been advanced to this issue. National distribution has been taken over by Cornell Films of New York.

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Various groups participated in the preview and in the evaluation. At different periods the film was shown to the elementary school children, "teen-agers," college students, nuns, seminarians, and priests. The general reaction was most favorable. The presentation of content facilitates teaching. The children of grade six proved this fact by showing a particular interest since they were studying the prophecies of the Advent season in their religion classes. In their written evaluations, the majority of the grade-school group readily detected the principal theme and the message of *True Peace*. The parts which impressed them most were the scenes of the Annunciation, the Visitation, the Three Kings offering gifts, and the prophecies. After a period of some four weeks these boys and girls continued to make references to various events shown in the film.

The high school group had attended a very good movie the evening before the showing of *True Peace*. Although they had anticipated entertainment in the present instance, they were not disappointed but showed great interest throughout the lecture and the showing of the film. The students expressed preference for the scene of the Visitation and that of the star portraying the Christ Child.

A Good Teaching Aid

The consensus, as expressed by the collegiates, nuns,

seminarians, and priests, was that *True Peace* is definitely a *good* teaching aid which may be classed as a scriptural, doctrinal, and liturgical film. It may well be compared to the early Mystery Plays. The mysteries of the Catholic Faith, especially that of the Blessed Trinity, could not be portrayed so effectively in any other way than in the artistic symbolism as utilized by Miss Morris, the director of Damascene Pictures. This motion picture brings out the Fatherhood of God and the brotherhood of man. It treats of man's social aspect and the great truth that all are one in Christ. The correct concept of "peace" is presented in such a way as to be long remembered.

The characters are portrayed in a manner not to attract the audience from the central theme; however, many critics considered the Three Kings and two of the prophets somewhat grotesque. The Angelic Hosts are depicted as continuously re-appearing over the Crib singing their song of *peace*. Although this scene is cleverly and artistically done, many in the audience felt that it is sustained for too great a length of time.

True Peace could well be used by teachers, by instructors, and by directors for catechetical classes of students ranging from the intermediate grades on through college, also for various clubs and organizations.

At the present writing, we learn that Miss Morris is preparing her second "art" film, *Symbolic Candles*, treating of the spiritual preparation for Easter.

Audio Visual News

Binaural Demonstration Includes A Sung Te Deum

For the second time binaural reproduction of sound was demonstrated publicly at the New York Audio Fair, Oct. 29-Nov. 1, in conjunction with the first binaural broadcasts in New York (using prerecorded binaural tapes) employing both the FM and the AM facilities of

radio station WQXR. (Cf. The Catholic Educator, Dec., 1951, pp. 225ff for the educational applications of binaural recording.)

Cooperating as sponsors with the radio station were Magnecord, Inc. of Chicago, introducers of the first commercial binaural tape recorders, as well as McIntosh Engineering Lab, Inc. and Electro-Voice, respectively, makers of quality amplifiers and speakers used in the ballroom of the Hotel New Yorker in which the public heard both the first broadcast and other prerecorded musical numbers.

Noteworthy, as well as very favorably received by the large audience, was a Catholic selection: portions of a solemn Benediction of the Blessed Sacrament, the recording of which took place on Oct. 19, 1952 on the occasion celebrating the investiture in prelatial robes of Rt. Rev. Msgr. Coleman F. Carroll. The combined choirs of Sacred Heart Church, Pittsburgh—men's, boys', and girls'—under the direction of organist and choir-master Clayton Brennaman, was binaurally recorded by Gerald A. Doran of Tydings Co., Pittsburgh.

During the binaural reproduction of the *Te Deum*, composition of the modern Dutch organist, Flor Peeters, the listener

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with shut eyes did not need to stretch his imagination to place himself mentally in a large church or cathedral, so realistic is the new binaural medium.

Music departments of schools will not be slow to investigate the three binaural tape recorders now on the market, the promised prerecorded tapes, the now available binaural phonograph records (5 heard at the Audio Fair) with the new "double-headed" pickup arm to play them, and the soon-to-come binaural radio broadcasts employing both prerecorded tapes and live talent.

English teachers and dramatic coaches will be no less eager to sample binaural recordings of plays to compare them with those made monaurally. They will contrast the three dimensional stage the new medium reproduces with the one-point source of all voices from a monaural recording. The actor speaking while in motion is "heard" to walk across the mental stage, five feet, ten feet, or more. Were he to run, he is heard running in space, his voice traveling with him.

You may recall from last year's article that binaural recording is made by using two microphones, recording the two signals parallel on the same tape, and playing back both messages, each through a separate speaker. The listener who hears it for the first time has a new world of sound opened up for him. (S12)

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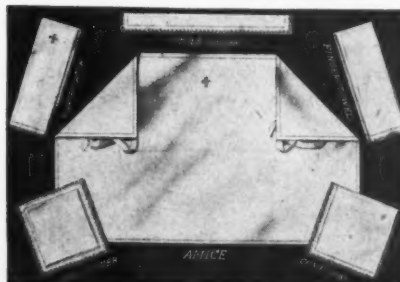
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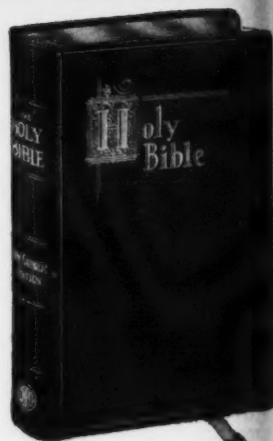
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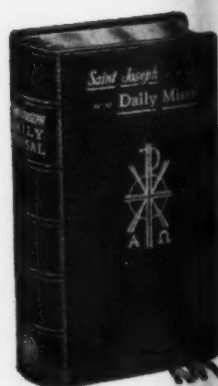
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